PHRENOLOGICAL

AND

PHYSIOLOGICAL CHART

BY

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THE BRIGHTON

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Opinions of Eminent Men on Phrenology.

Professor Alfred Russel Wallace, F.R.S., LL.D., says, in his *The Wonderful Century*.—In the coming century Phrenology will assuredly attain general acceptance. It will prove itself to be the true science of the mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences; and its persistent neglect and obloquy during the last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science, at the very time they were making such splendid advances in other fields of thought and discovery."

Professor Ferrier says, in his "Manchester Science Lectures":—"So far the facts of experiment and of disease favour the views of the Phrenologist."

Dr. Guy, Professor of Forensic Medicine at King's College, London, says:—"Phrenology is the simplest and by far the most practical theory of the human mind."

Dr. W. A. F. Brown, one of Her Majesty's Commissioners for Lunacy in Scotland, says:—"That he ascribes the success which attended his treatment in the large Institutions in Scotland to his Phrenological acquirements."

Dr. Scott, of the Royal Hospital, Haslar, says:—"I unhesitatingly give it as my deliberate conviction that no man, whatever may be his qualifications in other respects, will be very successful in the treatment of insanity if he be not well acquainted with Phrenology.

Sir William Ellis, M.D., late Physician to the great Lunatic Asylum for Middlesex, England, says:—"I candidly confess that until I became acquainted with Phrenology, I had no solid foundation upon which I could base my treatment for the cure of insanity."

Mr. Robert Chambers, of *Chambers's Journal*, says:—"By this science the faculties of the mind have been, for the first time, traced to their elementary forms."

Rev. Thomas Chalmers, D.D.—"Phrenology has added a new and verdant field to the domain of human intellect."

Sir G. Mackenzie, F.R.L.S.—"Phrenology is establishing itself wherever its immense value has been rightly understood."

"I look upon Phrenology as the guide to philosophy, and the handmaid to Christianity."—Horace Mann.

Rev. H. W. Beecher, speaking from the pulpit, says:—"If a man wishes to know practically what he is made up of, if a man wishes a knowledge of human nature for definite practical purposes, there is no system which will aid him in acquiring that knowledge like the system of Phrenology."

J. Mackintosh, M.D.—"The more I study nature, the more am I satisfied with the soundness of Phrenological doctrines."

THE POPULAR PHRENOLOGIST JOURNAL.

All back numbers of *The Popular Phrenologist*, consisting of nine Volumes, published during 1896 to 1904, inclusive, may now be obtained only from J. Millott Severn. Single copies 1½d., post free; Bound Volumes, Red Cloth, Gilt lettered, with Indexes and title pages, 3s. each, post free; or The Complete Set of nine Volumes, 25s. post free.

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Mr. Severn has written Articles and Character Sketches to each number of the Popular Phrenologist during its nine years of publication.

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PHRENOLOGY UP TO DATE.

A CHAT WITH PROFESSOR J. MILLOTT SEVERN.

Phrenology has made considerable advances of late. It is not so very long ago that it was viewed with a great deal of suspicion, its professors dubbed charlatans, and those who were bold enough to profess any measure of credence to its teachings viewed with a pitying smile. But during the last few years things have changed. Phrenology has been placed on a proper basis as a legally recognised science, and with the advent of a new and more earnest class of practitioner it bids fair to occupy a very high place in the estimation of the public, from the highest to the lowest. It was with the idea of gaining some notion of the position taken by the science at the present day that we called on Professor J. Millott Severn, one of its foremost exponents, the other day at his house in West Street. In the course of a long chat we were able to gain much enlightenment.

"Well," said the Professor, as we sat in his cosy consulting room crowded with portraits of the celebrities he has interviewed and phrenologically examined, "I'm more used to interviewing people than being interviewed myself."

"Suppose we begin at the beginning," we suggested. "You are not a Brightonian?"

"No," he rejoined, "Derbyshire is my native county, and I began studying Phrenology as a boy of 14."

Once started it was clearly evident that on the subject which he has made his own he is an enthusiast.

"I believe," he said, "that there is a great future before Phrenology. It is becoming more and more appreciated. There is a demand for a better class of phrenologist. In the near future there will undoubtedly be an educated class of professors of the science, including in its ranks men from the medical and other professions."

Passing on to speak of more personal matters, the Professor gave us some idea of the amount of work he manages to get through. In addition to his regular phrenological duties, he finds time to write some forty or fifty original sketches and articles a year, some of which will eventually appear in book form. He is a regular contributor to "The Popular Phrenologist," and he also writes on his own subject for American journals. He has personally examined very many eminent men and women.

It is some years now since Mr. Severn fixed his home in Brighton, where at that time Phrenology was at rather a low ebb. Previous to this he made professional visits to most of the large towns, and when in Oxford he examined over 2,000 of the undergraduates. At one time he did a good deal of lecturing, and his interesting and instructive addresses at the weekly meetings of the Brighton and Hove Phrenological Society, which he was instrumental in founding, are one of the most attractive features of the society's proceedings. At the present moment the professor has his time very fully occupied. He is writing a remarkably comprehensive series of articles on "Occupations and Professions," illustrating the qualities required for various pursuits. He has collected material for the series with the most painstaking thoroughness, interviewing workers in various occupations, and gaining a knowledge of the operations of their particular trade.

It was a thoroughly interesting half-hour with Professor Severn, and, indeed, nobody can be long with the well-known phrenologist without being impressed with the depth and variety of his knowledge, his skill and ability in his profession. He is prepared for any labour or any sacrifice in the cause of the science which he has done so much to advance. "It is a great responsibility that attaches to phrenologists, and they feel that responsibility very deeply," he said, as we took our leave.—*Brighton Gazette and Hove Post, September 6th*, 1900.

OUR CONTRIBUTORS.

PROFESSOR J. MILLOTT SEVERN.

One of the most valued and consistent of our contributors is the subject of our present sketch. From the first number of our Journal to the present,

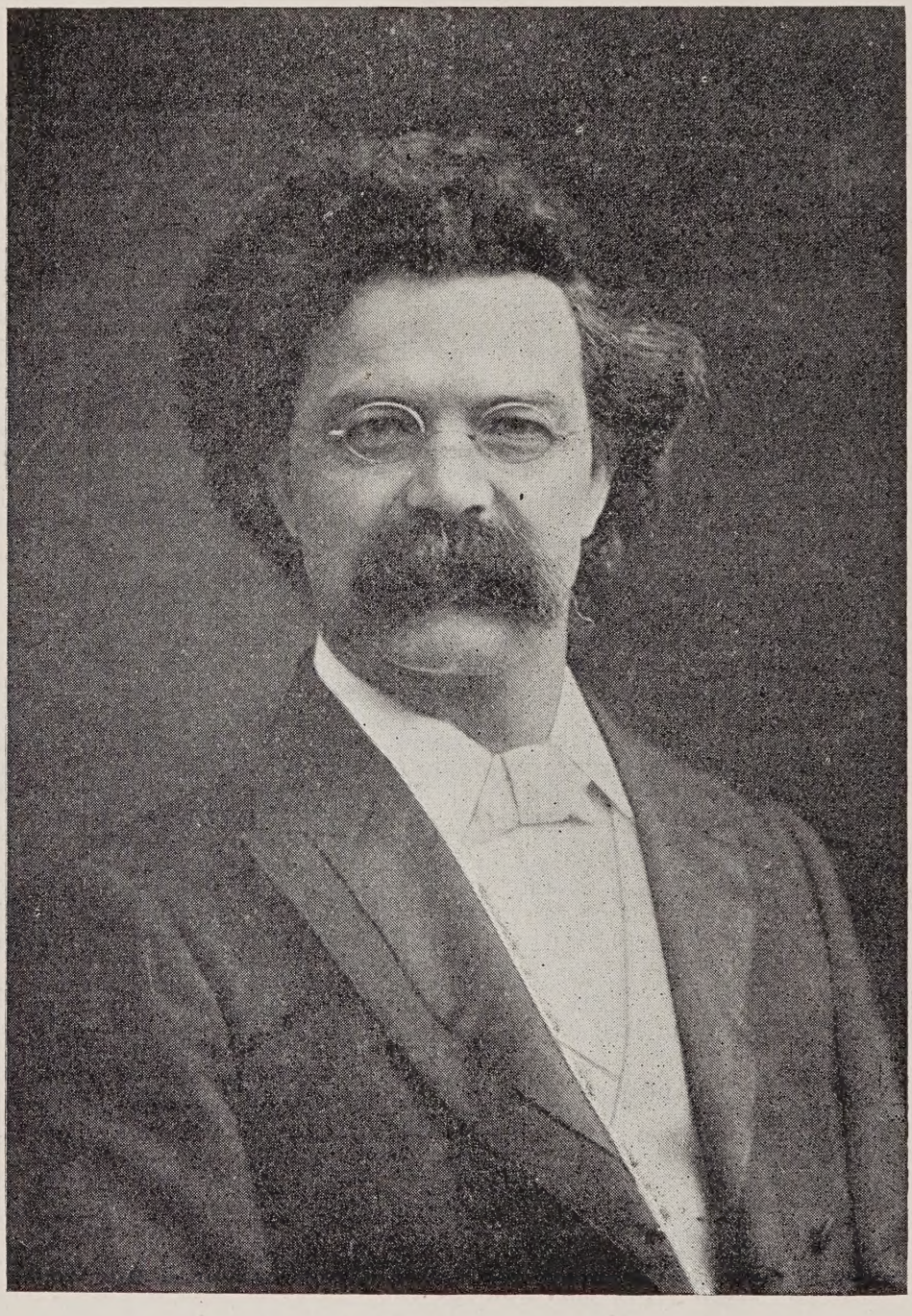

Photo by Cresendo. The Arcade, Reading.

MR. J. MILLOTT SEVERN, F.B.P.S.

Mr. Severn has given us from his stores of knowledge, some choice morsels, varied and attractive, dealing with the phrenological organs and their manifestations in practical life. One of the chief charms of his articles lies in his unconventional method of dealing with facts of every-day life, the prompting motives and inner feelings which influence us for good or evil. His wise reflections on these matters stamp him as a philosopher. Though a professional phrenologist he is no mere "money maker." He loves Phrenology with a devotion only too rare amongst those similarly situated; and no sacrifice is too great, no labour too hard, for him, if the labour or sacrifice is for

his dearly loved Phrenology. Of indomitable energy and untiring zeal, he may be reckoned amongst the few, the very few, who are rearing the structure of phrenological science and philosophy upon the foundation laid by Dr. Gall. I say this advisedly, as though there are hundreds who call themselves phrenologists and seek to profit by their connection with the subject,

Photo by Hawkins & Co. Brighton.

MRS. J. MILLOTT SEVERN, L.P.I.

yet the number of those who actually labour for the advancement of a knowledge of its truths for its own sake is indeed very, very small. Mr. Severn is one of this number, and when the fighting is over and the victory won, he will be recognised as a stalwart and a champion.

Born on the 20th May, 1860, it is nearly a quarter of a century since, when a boy, he first thought of Phrenology. His mother endeavoured, and with success, to impress upon his youthful mind the value of its teachings, she having gained information from a friend—Dr. T. Spencer Hall, a pioneer of medical mesmerism, and well known phrenologist. A discussion on Phre-

nology at an Improvement Society's meeting naturally excited his interest and roused in him a desire to master the details of the subject. From the village where he lived, he, as opportunity served, tramped to the nearest town to buy cheap pamphlets to the full extent of his pocket money, and these he read and re-read till they were quite worn out with handling. As his means increased he procured other works, and many a time has spent his last shilling on phrenological literature. When twenty years of age, he migrated to London to secure larger opportunities for prosecuting the study of what was now to him the one engrossing subject of his life. After many difficulties, he became a student of The O'Dells at the London Phrenological Institution. And, as the result of a systematic course of study, he succeeded in obtaining the Institution's Certificate in March, 1888. It was thus, after six years study in the village, and eight years in London that he was declared efficient as a phrenologist. What an object lesson is this, to those who, after scanning one or two books on the subject, and looking at the bust, consider themselves competent to read character. Mr. Severn was not, however, yet satisfied; there were other successes to be achieved, other heights to be won, and nothing short of the utmost attainment would satisfy him; hence, he continued his studies, though now practising as a professional phrenologist, until in 1892 he passed the examination, and obtained the Diploma of the British Phrenological Association, thus securing the highest credential possible to the phrenologist;—the Fellowship of the B. P. A.

With strong convictions and ardent zeal, a happy and most genial manner, Mr. Severn is a brother worker of whom we are proud, and one whose labours will result directly in increased happiness to thousands, and indirectly in a brighter and better life for millions yet unborn.—*From "The Popular Phrenologist," May,* 1898.

Mr. Severn's pen has always been a thorough help, and in the pages of "The Popular Phrenologist" he has written innumerable articles, which have the felicity of being readable and affording pleasure. He is one of those who stimulate his fellow-men to think, and that is a high office in the world's task. He gives guidance to thousands of people; and in his Brighton home Mr. Severn and his able wife are known as two workers and social powers who make the sea-town a source of goodly knowledge, increased courtesy, and scientific helpfulness, far and near.—*From "Talent," May* 1901.

We are pleased to present to the readers of "The Character Builder," one of the most distinguished character readers of the world, J. Millott Severn, of Brighton, England, who was recently elected president of the British Phrenological Society. Mr. Severn has devoted his life to the science of Phrenology, and has delineated many thousands of characters. Among his patrons are some of the most eminent men and women of Europe. Mr. Severn has written considerable on the history and science of Phrenology, and has continuously put forth an effort to place Phrenology on the high plane which it justly deserves.—*From "The Character Builder," Salt Lake City, Utah, July,* 1905.

THUMBNAIL INTERVIEWS.

MR. J. MILLOTT SEVERN F.B.P.S. PROFESSOR OF PHRENOLOGY.

Whatever public opinion with regard to Phrenology might have been years ago, there are few people nowadays who will deny that it holds a distinct position among the exact sciences. It was at one time classed with fortune-telling and every other quackery that was regarded as an abomination; it outlived that stage and became a scientific fad in the eyes of the "man in the street"; now it is passing safely out of the second period into its final dignified position as a useful science and it is recognised by the law as well as by the people. The modern professor, indeed, has to be a very keen student of human nature, apart from his manipulatory ability. He has to be closely acquainted with the human skull, able to guage the effect of one passion upon another, and must have an almost intuitive knowledge of the various workings of that complex thing, the human mind: while he must also have the scientific temperament for research and experiment. Needless to say, there are few phrenologists of the first rank as there are few great writers, for the qualities that each require are much the same.

Professor J. Millott Severn, who practices at West Street, Brighton, may fairly be regarded as in the first rank of British phrenologists.

A few days ago a representative of the "Brighton and Hove Guardian" had a most interesting half-hour with Professor Severn, and here is his record of the conversation:—

I had noticed that the Professor's name constantly figured over contributions to phrenological journals, and even in the lay Press. A series of phrenological interviews with various celebrities which appeared in the "Popular Phrenologist" had especially attracted my attention, and it was these interviews which formed the basis of my first remark.

"You have really created a new feature in journalism—no mean feat in these very up-to-date and yellow days," said I. "You ought really to feel rather proud of it."

"Well, I am prouder still of what I regard as my *magnum opus* at present—a series of articles on 'Occupations and Professions,' which have appeared in the 'Popular Phrenologist,' and which I intend to elaborate and publish in book form. I have spent years in working up the material for those articles, and have visited all sorts of workshops."

In the course of further conversation I learnt that Professor Severn was a vice-president of the British Phrenological Society, secretary of that Society's Provincial Council, and president of the local Phrenological Society. He was enthusiastic as to the practical value of his science, and evidently regarded its study and practice as his life-work, even though it entailed much self-sacrifice in the shape of missionary and experimental work of an unremunerative character.—*Brighton & Hove Guardian, April 10th*, 1901.

One of the foremost of our present-day Phrenologists, one of the most enthusiastic devotees at the shrine reared by Gall, one of the most successful of our professional brethren, and therefore one of the most valued exponents of the phrenological art in England to-day, is Mr. J. Millott Severn.—*From the British Phrenological Year Book*, 1896.

The Science of the Mind.

Professor Millott Severn's visit to Aldershot last week recalls, in its degree, a famous experience of Caesar—he came, he saw, he conquered. The Professor came from Brighton, at the request of the Debating Society, to lecture to them on Phrenology; he saw, before him at the Aldershot Institute, an audience which overflowed from the concert-room into the library, and included many whom a previous debate had discovered as sceptics; his conquest was attested by the growing interest shown in his discourse and the subsequent rush, extending to the next morning, for personal delineations. The apostles of Phrenology who were responsible for the visit can congratulate themselves on having aroused considerable interest locally in the science of the mind.—"*The Aldershot News*," *January 25th*, 1902.

BRIGHTON'S PHRENOLOGIST HONOURED,

A distinction has fallen to Mr. J. Millott Severn, F.B.P.S., the well-known Brighton Phrenologist. On Tuesday evening he was elected as President of the British Phrenological Society, Incorporated, London, 63, Chancery Lane, W.C. Mr. Severn's success is recognised as a splendid achievement by country and professional members in Ireland, Wales, Scotland, and various parts of the country.—*Brighton Herald, March 20th*, 1905.

Of Mr. Severn's abilities as Interviewer it is not possible to speak too highly; his sketches must convey their own meaning. His series of articles, too, on occupations, the information for which has been gained at great expenditure of labour, time and money as well, will become a classic in phrenological literature.— *The Popular Phrenologist, January*, 1902.

Phrenological Character Delineation

OF

Miss. Christine Mary Wright.

Date April 24th 19 08.

Marked by J. Millott Severn

NAMES AND DEGREES OF PHRENOLOGICAL ORGANS AND TEMPERAMENTAL CONDITIONS. (age 8 yrs)

No.	Name.	Deg.	No.	Name.	Deg.
1	—Size of Brain	5-	26.	—Spirituality	5- 1/2
2.	—Organic Quality	6 1/4	27.	—Veneration	5- 1/4
×3.	—Vital Temperament	4	28.	—Benevolence	5- 1/2
4.	—Motive Temperament	4	29	—Constructiveness	5- 1/4
5.	—Mental Temperament	5- 1/2	30.	—Ideality	5- 3/4
‡6.	—Activity	6 1/2	31.	—Sublimity	5- 3/4
‡7.	—Excitability	6 1/4	32.	—Imitation	5- 3/4
8.	—Amativeness	5- 1/4	33	—Mirthfulness	5- 1/4
9.	—Conjugality	5-	34.	—Individuality	5- 1/2
10	—Philoprogenitiveness	6 1/4	35.	—Form	6
‡11.	—Friendship	6 1/4	36.	—Size	5-
12.	—Inhabitiveness	6	37.	—Weight	5-
×13.	—Continuity	4 1/4	38.	—Colour	5- 1/2
14.	—Vitativeness	5-	39	—Order	4 3/4
15.	—Combativeness	4 1/2	40.	—Calculation	3 1/2
16.	—Executiveness	5- 1/4	41.	—Locality	5- 1/4
17.	—Alimentiveness	4 1/2	42.	—Eventuality	6 1/4
18	—Acquisitiveness	3 3/4	43.	—Time	5-
×19.	—Secretiveness	3 1/4	44.	—Tune	5-
20.	—Cautiousness	5- 3/4	45.	—Language	5- 3/4
21.	—Approbativeness	6 1/4	46	—Causality	5- 1/2
22.	—Self-esteem	4 3/4	47.	—Comparison	6
23.	—Firmness	5- 1/2	48.	—Human Nature	5- 3/4
24.	—Conscientiousness	5- 3/4	49.	—Agreeableness	5- 1/2
25	—Hope	5- 1/2	Cir.	20 1/8 L. 6 9/10 W.	5- 6/10

Explanation—The scale for marking the relative strength and activity of the temperamental or bodily conditions, and phrenological organs or faculties of the mind, is from 1 to 7 degrees. No. 1 is the smallest or weakest, No. 7 the largest and strongest, Where a ½ degree is marked it means a half larger—consequently you read both degrees For instance, for 4½ you read the 4th and 5th degrees, and balance between the strength of the two. For 4¼ read the 4th degree but calculate as being ¼ more than the 4th. For 4¾ read the 5th degree but calculate as being ¼ less than the 5th. A dash to the right, thus 5— means slightly larger, and to the left, thus —5 slightly less than the degree marked. Cir., L., W. are spaces for head measurements

× Means that the organ requires cultivating. ‡ Means the organ requires restraining

Charts marked for children indicate their prospective abilities and tendencies.

The Scriptural quotations will be found useful in further illustrating the use or abuse of the faculties. An analytical definition will be found at the commencement and directions for cultivating and restraining underneath each faculty or condition described.

TEMPERAMENTAL CONDITIONS.

1. Size of Brain.

The brain is the organ of the mind. Without brain there can be no mental manifestations. The circumferential measurement of the head of a man possessing full average intelligence, whose frontal lobes are proportionately developed, is about 22 inches; females from ½ to 1 inch less. That of a man of very powerful mind is 23½ to 24¾ inches; idiots' usually measure under 18 inches.

1st degree.—You are very weak-minded, and lacking in mental capacity.

2nd ,, You possess a very limited mentality, are incapable of following a business or intellectual occupation.

3rd ,, You are endowed with but moderate brain capacity, yet with especial opportunities and culture, may manifest fair intelligence.

4th ,, You possess that amount of brain capacity which, if cultivated and brought into action, should enable you under favourable circumstances to manifest good ordinary intelligence.

5th ,, You have good mental capacity, and are capable of accomplishing much in the direction of your leading faculties, and of attaining a good position in business or mental employment, if the occupation you follow is suited to your abilities.

6th ,, You have a large endowment of mental capacity, which should enable you to be successful in some of the higher professions, business management, or other extensive enterprises, and you are capable of exerting a commanding influence such as should not alone benefit yourself but others.

7th ,, You possess extraordinary mental power, are capable of manifesting great comprehensiveness of mind and force of intellect, such as, if fully and rightly used, would enable you to attain great achievements, and to wield a vast and extended influence over the minds of the multitude.

To Cultivate.—Do all you can to gradually improve your intellect, and so increase the power of your brain, by means of reading, study, thinking; attend lectures, and listen to the conversation of intelligent persons.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—II. Cor. viii. 12.

And unto one he gave five talents, to another two, and to another one; then he that had received the five talents, went and traded with the same, and made them other five talents.—Matt. xxv. 15-16.

2. Organic Quality.

As the qualities of fruits, materials, &c., may be judged by their texture, compactness, appearance, &c.; so may the mental and physical organisations of individuals—some being fine-grained, high-toned, susceptible and refined; others coarse-grained, of rough exterior, inferiorly organised, and manifesting corresponding mental characteristics are mentally obtuse, possessing limited intelligence, and vulgar, blunt, common-place minds.

1st degree.—You have a very coarse, inferior organisation, are totally devoid of refinement or spiritual feeling.

2nd ,, You have a low texture of organisation, and your tastes and desires are far from being elevated; are incapable of high attainments.

3rd ,, Your organic quality is below the average, and your mental manifestations inactive, weak and commonplace; you are better suited for manual labour than studious pursuits.

4th ,, You need culture to show elevation or susceptibility of mind; are plain in your tastes, and better fitted for the matter-of-fact routine of everyday life, than the higher walks of literature or art.

5th ,. You are rather impressionable and intense in thought and feeling, and your tendencies, so far as your constitution affects them, are upwards rather than downwards.

6th ,, You are highly organised, refined in your tastes and aspirations, very susceptible to surrounding influences, enjoyment, and suffering, and liable to extremes in feeling and acting.

7th ,, You have an extremely refined, sensitive, and delicate organisation; are susceptible of exquisite enjoyment and intense suffering, have poetical and artistic tastes, lofty aspirations and tender sympathies; inclined to live beyond the common interests and pursuits of life.

To Cultivate.—Endeavour to be more refined in your tastes, cultivate your intellectual and moral faculties, eat lightly, bathe daily, avoid low company, stimulants, narcotics, and everything that has not an elevating tendency.

Be renewed in the spirit of your mind.—Eph. iv. 23.

To Restrain.—Cultivate a more robust constitution, exercise the physical powers, try to be as practical as you can, and live more in the real and less in the ideal world.

3. Vital Temperament.

Embraces the internal physical organs which create life force, including the thoracic, breathing, circulatory, nutritive, and abdominal functions. Its characteristics are rotundity, stoutness, full-chest and abdomen, small bones, short waist, short thick neck, full degree of colour and arterial blood; fondness for fresh-air, luxuries of life, indulgence, sociability and pleasure.

1st degree.—You are extremely lean and emaciated; have scarcely sufficient vitality to sustain life.

2nd ,, You are physically very weak, unable to do anything requiring the least strength, and should use every available means for increasing the vital powers.

3rd ,, You are wanting in vital power and strength to sustain labour, are soon fatigued and exhausted, you need to take great care of your constitution, and do all you can to increase vitality.

4th ,, You have sufficient vitality to give the functions of the body and brain fair energy, yet need to economise and increase it.

5th ,, You have a good degree of vital power, enabling you to sustain an ordinary amount of labour without exhausting the system, yet have not too much, and should avoid overstraining.

6th ,, You are well endowed with vital power and strength to sustain labour, readily recuperate the system after physical exertion, feel full of life, warmth, vigour, and enthusiasm, and are likely to manifest a good degree of business talent, capacity for planning, and management, and not to be averse to doing your share of necessary work when there is profit in it.

7th ,, You possess a superabundance of vitality, great power to generate life principle and to recuperate after physical exertion, like plenty of fresh air, inclined to be fond of luxuries, good living, and jovial company, are very enthusiastic, generally take matter-of-fact views of things, yet disposed to be impulsive and versatile, good at planning, and so make the head save the body, but you need plenty of physical exercise and a spare diet.

To Cultivate.—Avoid overworking, either body or mind, take as much sleep and rest as nature seems to require, and gentle exercise, so as to create an appetite, and plain but nutritious food; indulge your taste, banish care and anxiety, seek recreation, try to enjoy life all you can, leave hard work for those who are physically stronger, and take all possible care of your constitution.

Good report maketh the bones fat.—Prov. xv., 30.

To Restrain.—You are inclined to manufacture vitality faster than you expend it, and as a remedy against uncomfortable corpulency, you need to take plenty of open-air exercise, little sleep or rest, avoid indolence, over-indulgence, luxuries and rich food, live on a low, spare diet, keep your body

and mind actively engaged, work with all your might, early and late, and so modify and improve your temperament.

4. Motive Temperament.

Based on the mechanical system, embraces the bones, muscles, and ligaments forming the framework of the body. It is indicated by a strongly marked structure, large bones, compact muscles, leanness and angularity of form and build, giving toughness, wiriness, durability and sustaining power to the physical constitution.

1st degree.—The muscular or motive part of your system is extremely weak.
2nd ,, You are very deficient in motive power, have scarcely strength to move about.
3rd ,, You are lacking strength for continued exertion, easily become wearied and fatigued; your system requires gradual exercise.
4th ,, You are not especially deficient in motive power, have a fair amount of strength for ordinary work, but should not overtax it; are liable to overstrain.
5th ,, You have a good share of strength, are physically efficient, determined, and enduring, disposed to be steadygoing and industrious, generally work to a purpose, and are capable of accomplishing much by your industry.
6th ,, You have a compact physique, a strong and durable constitution, are capable of much physical exertion without feeling fatigue, have a go-ahead disposition, are strong minded and decided, and will manifest much force, endurance, determination, and efficiency in whatever you undertake.
7th ,, You are endowed with a strong motive, muscular system, can endure almost anything and everything, have a constitution that will brave almost any storm, hardly know the meaning of the word Tired; are very strong-minded, energetic, determined, persistent, aggressive, efficient, love active muscular work, and have great physical power and capacity for severe and prolonged labour.

To Cultivate.—Gradually exercise all the muscular powers, take frequent walks, get into the open air and sunshine much, eat solid food, and that kind which contributes to the development of bone and muscle, lose no opportunity for agreeable physical recreation, make yourself comfortably tired every day, but avoid fatigue, and of exhausting your strength.

Spare me that I may recover strength.—Ps. xxxix. 13.

To Restrain.—Exercise your mental faculties, and pride yourself more in your mental powers and less in your physical strength.

Wisdom is better than strength.—Eccl. ix. 16.

5 Mental Temperament.

Includes the brain and nervous system, indicated by a head large in proportion to the body, the upper forehead large, small delicate features, small bones and muscles, delicately organised physique, expressive countenance, and an active mentality; favourable to intellectual pursuits, and study.

1st degree.—*Non compos mentis.*
2nd ,, You are exceedingly dull and slow of perception; have little mental action or ability to think for yourself.
3rd ,, You are dull of comprehension, not fond of study, are better fitted for manual labour than a studious occupation.
4th ,, You have a fair degree of mental activity, yet it requires culture and favourable circumstances to bring it out to advantage.
5th ,, You have good mental ability, and are capable of manifesting much clearness of thought and intellectual activity, which, with proper study well adapts you to qualify for pursuits requiring a good degree of intelligence.
6th ,, You have a superior endowment of the mental powers, a large amount of intellectual strength and vigour, quick perception, excellent ideas, much clearness of thought and mental endurance, and are capable of success in some of the higher

walks of literature, art, or science, provided you have the necessary opportunities for culture and training.

7th „ You have a predominance of the mental temperament, giving you great powers to generate thought, are quick and delicate in your perception, highly sensitive, sympathetic and refined in your tastes, rapid in your mental actions, easily excited, and subject to extremes of feeling; are earnest, emotional, and aspiring, fond of reading and study, and are admirably adapted for literary, philosophic, educational or artistic pursuits.

To Cultivate.—Associate with those who are studious, intellectual, refined; attend lectures, continuously exercise your mental powers, cultivate and train your mind by reading, thinking, and study; avoid bad habits, unwholesome diet, overeating, and everything that has a low tendency.

Get wisdom, get understanding, and forget it not.—Prov. iv. 5-7.

A wise man will hear and will increase learning.—Prov. i. 7-5.

To Restrain.—Divert your mind from study and thinking so much, read less, take more recreation, physical exercise, and more sleep.

6. Activity.

Is indicated by litheness and slenderness in build, length and sharpness of the features, head, and phrenological organs. It is expressed in quickness of thought, feeling and action; a wide-awake disposition to what is going on; restlessness, sprightliness, aptitude, alertness, promptness, and readiness in emergency, &c.

1st degree.—You are almost incapable of action, devoid of purpose, of little use.

2nd „ You are disposed to be very indifferent, indolent, and too slow to be of much service either to yourself or others.

3rd „ You are slow and deliberate in your movements, never in a hurry, and require urgent motives to call out physical energy and mental activity.

4th „ You are steady going, inclined to do well what you do, but take plenty of time to consider everything; are disposed generally to take matters easily; and it would be better were you more prompt to decide, and act.

5th „ You will be industrious, and will manifest a fair share of natural activity and sprightliness under ordinary circumstances; yet are inclined to take matters easily when there appears to be no particular need for active exertion.

6th „ You are very active and industrious, love to be getting about, are quick to perceive and understand, learn readily, and see through affairs clearly, are prompt in your actions, quick to decide, fond of enterprise, and prefer active life or business to heavy work or sedentary occupation; liable to overdo.

7th „ You are very restless, uneasy, eager, prompt, wideawake, and full of action, earnest, brilliant, and knowing, quick-motioned, versatile in talent, and abounding in ideas; are constantly on the go, exercising either mental or physical powers, and you need to take all the rest and support you can, as you are exceedingly liable to overdo and so exhaust vitality.

To Cultivate.—Engage in some pursuit that compels activity. Get out and about, be up and doing, throw all your energies into your work, do all you can, and in as lively and sprightly a manner as possible; sit and rest little, never indulge ease, or leave until to-morrow what you can do to-day, and in every way cultivate an active, enterprising, go-ahead disposition.

The hand of the diligent shall bear rule, but the slothful shall be under tribute.—Prov. xii. 24.

And if thou knowest any men of activity among them, then make them rulers over my cattle.—Gen. xlvii. 6.

To Restrain.—Economise your strength, your mental and physical powers, cultivate contentment, do only half you think you must, and be content to let the rest go undone, avoid overdoing or getting anxious; rest whenever

you feel the least tired, and be content to let the world jog on while you enjoy it.

Be content with such things as ye have.—Heb. xiii. 5.

7. Excitability.

This condition, arising from the combined influence of the mental faculties and temperamental conditions, health and heredity, expresses itself in impulsiveness, emotion, intensity, susceptibility, force quickly concentrated, and oftentimes passionately expended, and a tendency to extremes.

1st degree.—You are very dull and passionless, almost without feeling.

2nd ,, You are wanting in spirit and enthusiasm, do everything in a monotonous, unfeeling, listless, mechanical sort of way.

3rd ,, You are not easily bestirred or stimulated to action, are rather dull and passionless, and need forcible motives to bring out intensity of feeling.

4th ,, You are cool and deliberate, act more from judgment than impulse, allow external influences to sway you but little, will generally manifest a calm, quiet demeanour under all circumstances.

5th ,, You are sensitive and susceptible to exciting causes, but not easily carried away by impulse, have much controlling power, are self-possessed, and able to act coolly and with deliberation.

6th ,, You are very susceptible to external influences, enjoyment and suffering, very sensitive, emotional, and full of spirit; easily elated or depressed, rather liable to extremes of feeling, and may at times get too excited and enthusiastic.

7th ,, You are extremely susceptible to impressions of all kinds, feel intensely, apt to magnify good or bad, are extremely sensitive, emotional, enthusiastic, passionate, easily excited and subject to extremes of feeling, greatly exalted at one moment, and much depressed the next, and are very liable to neuralgic and nervous affections.

To Cultivate.—Arouse yourself, seek society, and the excitements of active, busy life, mix up with wide-awake people, be more enthusiastic, indulge mirthfulness, try to feel, enjoy, and appreciate the spirit of entertainment, and the soul-stirring interest there is in life's varied experiences; do not pass your life in a listless, monotonous, care-for-nothing sort of way, as if you were a mere machine.

In great extremity, he multiplieth words without knowledge.—Job xxxv.

To Restrain.—Avoid all exciting causes; spend much of your time in a quiet place, sleep all you can, take a quieting diet, use water freely, avoid stimulants, partake sparingly of condiments, tea, coffee, and everything that tends to irritate the system, or excite the mental faculties. Banish trouble and anxiety, try not to let anything upset you, cultivate self-possession, a calm, quiet, enjoyable state of mind, and never give way to passion or mental excitement.

MENTAL FACULTIES.

SOCIAL AND DOMESTIC GROUP.

8. Amativeness.

Love, and admiration for, and attraction towards the opposite sex. Instinct of propagation. Excess—Sensuality, libertinism, licentiousness. Deficiency—Coldness and indifference towards opposite sex; unloveableness.

1st degree.—You are very deficient in affection, have little or no physical love.

2nd ,, You are extremely cold, unresponsive, and reserved towards the opposite sex, and possess little desire or ability to win their affection.

3rd ,, You are rather deficient in the love element, and treat the opposite sex with apparent coolness, yet are capable of lov-

ing at times more than you are disposed to show.

4th ,, You can enjoy the society of the opposite sex well, have tender feelings and regard, and can love sincerely, but not passionately.

5th ,, You will feel much love and tenderness towards the opposite sex, and will appreciate their company and society, have a desire to love, and be loved in return, are somewhat ardent, but can control your feelings and desires.

6th ,, You are an ardent admirer and lover of the personal charms and company of the opposite sex, are susceptible to strong love, capable of intense attachments, are very warm-hearted and much appreciate the society of the opposite sex.

7th ,, The love element is very strong and influential in your organisation, and will effect powerfully, for good or evil, your destiny in life. You possess the strongest love and regard for, are irresistibly attracted by, and are capable of exerting a similar influence over, the opposite sex.

To Cultivate.—Associate with, and go more into the society of the opposite sex, endeavour to cherish feelings of love and fondness towards them; if not married, contemplate its advantages and pleasures, be preparing to enjoy them, and marry if convenient; if married, get up a second and improved edition of courtship, and be as tender, warm, loving, courteous, prepossessing, entertaining, and inviting as possible.

And God blessed them, and said unto them, be fruitful and multiply, and replenish the earth.—Gen. i. 28.

To Restrain.—Engage in some pursuit that will occupy the mind, cultivate purity of thought and feeling, avoid stimulants, condiments, and narcotics, bathe daily, and direct the love element more to the mental, and less to the personal qualities of the opposite sex; admire and love them more for their minds, their moral purity, conversational powers, and other accomplishments.

9. Conjugality.

Desire to marry; affectional constancy and exclusive attachment to one conjugal or matrimonial partner; oneness of affection. Excess—Inordinate affectional attachment, liability to jealousy; envy towards love rivals. Deficiency—Inconstancy in love affairs, and disregard for marriage ties.

1st degree.—You experience little or none of the feeling this faculty imparts.

2nd ,, You are very fickle, changeable, and inconstant in love, and manifest but little regard for marriage vows. Enjoy the society of many rather than remain constant to one.

3rd ,, You are inclined to a single attachment, but will not despond if separated; can easily change your affections, and are liable too readily to be attracted by new faces.

4th ,, You are inclined to be rather vacillating; matters relating to marriage may not much appeal to you before fixing your affections; yet you can love one on whom your affections may be fixed; cannot change your affections readily without feelings of regret.

5th ,, You can love one faithfully, have a desire to be constant in your affections, and, if circumstances are favourable, your attachment to one will be of a lasting nature.

6th ,, You have much conjugal love and affection, will be very constant and devoted in your attachment to one, will be attentive as a husband or wife, and marriage to you should be a source of happiness and possibly a means of greatly enhancing your success.

7th ,, You have very strong conjugal love, exclusively attached to one, and will almost idolise the one you love, the separation from whom would cause you much grief. You should be careful to bestow your affections where they will be fully reciprocated.

To Cultivate.—Concentrate your love and affection on some worthy individual, and be faithful and constant to that one, and marry if convenient,

avoid being enamoured of new faces, and if married think more of the one to whom you are legitimately bound

Let every man have his own wife, and let every woman have her own husband.—1 Cor. vii. 2.

To Restrain.—Though you may be devoutly attached to a first love, or the one to whom you are united, do not allow that to prevent your being courteous towards others; and if first love be blighted, or you have the misfortune to be separated by death, try not to grieve, or brood over your loss or bereavement, but transfer your affections if convenient.

10. Philoprogenitiveness.

Desire for, and love of, one's own offspring, and of children generally; parental tenderness and affection; fondness for objects young and tender, pets and animals. Excess—Over-indulgence, pampering, humoring and spoiling children, pets, etc.; inordinate solicitude and anxiety on their account; excessive grief over their loss. Deficiency—Dislike, neglect, inconsideration, impatience and liability of cruelty towards children and animals.

1st degree.—You manifest no love for the young; dislike children.
2nd ,, You care very little for children or animals, and are likely to treat them unkindly or indifferently.
3rd ,, You are not over-fond or indulgent towards children, may like your own, but will not care for those of others.
4th ,, You will like your own children, yet feel no strong attachment towards children generally, or towards animals.
5th ,, You are capable of loving your own children well, and will, if necessary, do and sacrifice much on their account; have also a liking for pets or animals.
6th ,, You are very fond of children, and will take a pleasure in seeing them happy and enjoying themselves; as a parent you would be tender and indulgent, have likewise much love for and will be very kind to pets and animals.
7th ,, You are passionately fond of children, the young and tender, pets and animals, have great parental love and affection, would be fond and devoted, and very anxious concerning the welfare of your own children, whom you would almost idolise and probably spoil with over-indulgence.

To Cultivate.—Try and take more interest in the young, helpless and tender; fondle, caress, be kind, indulgent and affectionate towards children, and if you hnve none of your own adopt others'; be kind to animals, and remember you have yourself been young, helpless and dependent on others.

Train up a child in the way he should go; and when he is old he will not depart from it.—Prov. xxii. 6.

To Restrain.—Avoid over-indulgence, or thinking your own children are so much superior to others, be less anxious about them when away, and if you should have a child die, try not to grieve or take it to heart so much, and for the time remove everything that is likely to remind you of them; seek a change of associations, and comfort yourself in the hope that they are in better keeping, and that your loss is their gain.

Rachel weeping for her children, refused to be comforted.—Jer. xxxi. 15.

11. Friendship.

Friendly and companionable attachment; gregariousness, sociability, affiliation, love of company and society; aptitude for making friends and a liking to entertain friends and company. Excess—Indiscriminate association and social attachment; oftentimes, towards bad and worthless associates. Deficiency—Lack of sociability, love of solitude, indifference to social interests and society.

1st degree.—You are very cold-hearted, have no friendly feeling.
2nd ,, You are very unsociable, and disposed to avoid company and society.
3rd ,, You have some friendly feeling, but are not very sociable, and prefer generally to be alone

4th ,, You have a fair degree of friendship, and are sociably inclined, yet not remarkably warm-hearted.

5th ,, You can enjoy company, and are friendly and sociable with those whom you deem worthy, but will not go out of your way to seek friends

6th ,, You are very friendly, social, warm-hearted and affectionate, fond of company and society, and will do much for friends, even things that may injure yourself.

7th ,, You love friends with indescribable tenderness, are exceedingly warm-hearted, affectionate and devoted, will cling to those you love through all changes of time and circumstance; are liable to be guided and influenced too much by friends or seeming friends.

To Cultivate.—Go more into society, associate freely with those around you, try to be more friendly and not so exclusive and distant; open your heart and communicate your thoughts more.

A man that hath friends must show himself friendly.—Prov. xviii. 24.

A friend loveth at all times.—Prov. xvii. 17.

To Restrain.—Be careful in making and choosing friends, do not allow yourself to be influenced so much by others, trust friends less, and be guarded against those persuasions and influences friends are apt to exercise over you. Do not seek company for the sake of being in it, and remember a few good friends are better than many indifferent ones.

12. Inhabitiveness.

Love of home and place, and of the institutions of one's own country. Desire to have a home of one's own; attachment to birthplace and the place where one lives or has lived, and the place, seat or corner in the home, or places of meeting, etc., one has been used to occupy. Dislike to change of abode; patriotism. Excess—Exclusive attachment to one's native place, or adopted home. Home sickness and repining when away from home. Deficiency—Indifference and neglect of home and its associations; of a roaming and unsettled disposition.

1st degree.—You have no comprehension of what love of home means; every place is much the same to you.

2nd ,, You care little for home or country, are of a roving disposition.

3rd ,, You have no great regard for home, are unsettled, can change your place of abode without feeling much regret.

4th ,, You feel some regret at leaving home, yet would not object to travelling or change of residence, if it were to better your position.

5th ,, You have much love for home, prefer to be located, get considerably attached to a place at which you may have stayed for any length of time, yet are not averse to change when interest requires.

6th ,, You are very fond of home and its associations, and will spend much of your time and money in furnishing and improving it. If obliged to be away from home long, will look forward with much pleasure to the time when you will return. You can appreciate the sentiment expressed in the song, "Be it ever so humble, there is no place like home."

7th ,, Your love for home and country is great, liable to home-sickness when away, suffer almost any inconvenience and forego bright prospects rather than leave home; prefer poverty and the humblest position in life at home to wealth and station abroad.

To Cultivate.—Stay at home more, settle down, and try to be more contented with your own home; cultivate more love for home, interest in its associations, and the country wherein you make your home; be more patriotic.

Here will I dwell, for I have desired it.—Psalm cxxxii. 14.

If I forget thee, O Jerusalem, let my right hand forget her cunning.—Psalms cxxxvii. 5.

To Restrain.—You are inclined to stay at home too much; get out and about more. Travel, if it will be of benefit; there are places well worth seeing, and it may be good for your health, or other prospects in life to do so.

13. Continuity.

Concentrativeness, consecutiveness, attention, application, connectedness and continuity of thought and feeling; ability to hold the mind to one process of mental action, and patiently pursue one thing at a time until finished. Excess—Monotonous application, prolixity, excessive amplification, tediousness. Deficiency—Excessive love of change and variety; lack of patience, continuity and application; desultoriness.

1st degree.—You are very restless, impatient, and given to perpetual change.
2nd ,, You are very changeable, constantly flying from one thing or subject to another, have little application or mental unity.
3rd ,, You like change and variety, commence many things but finish few, have intensity but not unity of mental action, and should aim at more concentration of mind and fixedness of purpose.
4th ,, You can concentrate your thoughts and continue at a thing, yet will be anxious to go from one thing to another; your mind is too much divided.
5th ,, You are disposed to attend to but one thing at once, are mostly thorough and patient in what you do, can concentrate your thoughts as occasion requires, yet not inclined to be tedious.
6th ,, You have much fixedness and power of concentration, can apply your mind with steady concentrative persistency upon set tasks, and are inclined once you commence a thing to bring the whole of your mind to it, carefully working out the details until finished.
7th ,, You have great application and concentrative power, will place your mind on subjects slowly, can attend to but one thing at once, nor leave it until finished, are liable to be absent-minded, monotonous, and tediously apply your mind; all sudden changes are distasteful to you.

To Cultivate.—Apply yourself closely and diligently to one thing at a time until complete, and make up your mind to finish whatever your commence, be it ever so small; by doing so you will after a while be able to finish more important things, bring your mind to bear more unitedly upon your plans, and never allow your thoughts to wander.

Unstable as water, thou shalt not excel.—Gen. xlix. 4.

Let patience have her perfect work, that ye may be perfect.—James i. 4.

To Restrain.—Too much application is injurious; divide your attentions more than you do, engage in occupations and pursuits that will compel you to attend to a great many things in quick succession.

SELF-PROTECTING AND SELF-PRESERVING PROPENSITIES.

14. Vitativeness.

Love of life, enjoyment of existence, resistance of disease, recuperative power, vital tenacity. Excess—Dread of disease, death and annihilation. Deficiency—Lack of vivacity, indifference to life; too readily succumb to disease and death.

1st degree.—You are quite unconcerned about living, extremely deficient in love of life.
2nd ,, You have little desire to live; if your health is not good life is a burden.
3rd ,, Your hold on life, and power to resist disease, is not very strong, are inclined to be indifferent as regards life; have no special fear of death and are not even greatly concerned at the thought of death as an unending sleep. You should estimate life at a higher value.
4th ,, You experience a moderate enjoyment of life and will cling to it with a fair degree of earnestness, yet need to set a higher estimate on the continuity of existence, and take better care

of your constitution.

5th „ You have much desire to live, to enjoy life and make the best of it; and have fairly good capacity to resist disease.

6th „ You cling tenaciously to life, and will do all you can to preserve life and accumulate strength, and have great power to resist disease.

7th „ You have a very tenacious and strong hold on life, resist disease with the utmost determination, and you will under all circumstances combat desperately against all influences that may attack life and health. Disposed to dread death as annihilation.

To Cultivate.—Try to appreciate and enjoy more fully the value of life and health, place a higher estimate upon life and its privileges, and do all you can to accumulate strength for your work in the world and for old age.

All that a man hath will he give for his life.—Job ii. 4.

To Restrain.—Fear not death, try to regard it as a natural institution, cultivate the higher spiritual feelings, and seek consolation in the hope of immortality in the better life to come. You can never die, though your body may. There is no such thing as mental death.

15. Combativeness.

Propensity to defend, resist, oppose, defy; love of opposition; aggressiveness, self-protection; bravery, capacity to over-come obstacles and accomplish projects involving difficulties and resistive opposition; boldness, courage. Intellectually expressed gives love of debate. Excess—A disposition to be quarrelsome, fault-finding, contentious, contradictory, pugnacious. Deficiency—Lack of spirit and courage; cowardice.

1st degree.—You are very deficient in courage and opposing power.

2nd „ You are lacking in spirit and self-defence, feeble in resistance, cannot face difficulties or opposition.

3rd „ You have not much courage; dare not venture much for fear of being attacked or opposed; are soon disspirited and give up too easily.

4th „ You can, under some circumstances, be aroused to the manifestation of a fair degree of opposing power, yet are not resentful or bold to assert your rights. You are more disposed to avoid than contend with oppositions.

5th „ You have a good degree of resistive power and courage, which will enable you to surmount the barriers that would stand in the way to prevent your success, are somewhat spirited when thoroughly aroused, and not lacking in relish for argument, yet are not contentious.

6th „ You are resolute, courageous, spirited and aggressive, have good opposing and argumentative powers, are not inclined to allow others to encroach on either your own or others' rights; are disposed to be brave and daring, and difficulties and opposition will cause you to make greater efforts to succeed.

7th „ You have a powerful combative spirit, are bold, resolute and ever ready to encounter or defend, shrink from no danger or opposition, are very persistent, resistive, aggressive, contentious and daring; readily become antagonistic and are an almost unconquerable opponent. You need to keep all hasty or passionate feelings under control.

To Cultivate.—Try to have more courage in coming forward to assert and protect your rights, do not be so easily overcome or inclined to give up on account of opposition, seek rather than avoid opposition, never allow others to impose on you, and whenever opportunities afford, take part in public meetings and debate.

Be strong and of a good courage; fear not.—Deut. xxxi. 6.

To Restrain.—Avoid opposition, irritating conditions, argument, and contention, say mildly and pleasantly what you have to say, and endeavour to exercise more control over your angry feelings. Never scold or threaten, and

avoid all scenes and places that would be likely to arouse temptations to quarrel or oppose.

16. Executiveness.

The function of executiveness, formerly termed destructiveness, gives executiveness of purpose, energy, pushfulness, force, resolution, efficiency, endurance. Propensity to execute, subjugate, exterminate, crush, pull-down, destroy. Excess—Severity, anger, rage, revengefulness, hardness, cruelty, disposition to torment and embitter, annihilation. Deficiency—Lack of propelling power, energy, force; pacivity of disposition; inefficiency.

1st degree.—You are injuriously lacking determination, force and energy.
2nd ,, You are wanting in energy, efficiency and thoroughness, are to tender-hearted; could not endure hardships or bad treatment.
3rd ,, You cannot bear to witness pain or suffering, are averse to anything bordering on cruelty, and are not very forcible, executive or enduring.
4th You have a fair amount of energy, propelling power, efficiency and thoroughness, yet are loth to witness pain or suffering, and would inflict it on others reluctantly.
5th ,, You have a good degree of force of character and executiveness of purpose, can be determined and indignant when aroused, and are capable of manifesting much energy, efficiency and endurance.
6th ,, You are energetic, forcible, executive and enduring; have that amount of determination which is necessary to success, when excited feel deep-toned indignation and passion, and disposed to remove or destroy that which would impede your progress.
7th ,, You possess extraordinary propelling and executive power, force and determination, have great powers of endurance, are exceedingly angry and passionate when provoked, and can go through severe trials easily. This faculty should be kept under the control of the moral and reasoning faculties, or it may manifest itself in harshness, cruelty and revenge.

To Cultivate.—Try not to shrink from pain when you can by your services be of benefit to the suffering, and whatever you do do it with all your might, do not be so much influenced by circumstances; be more energetic, determined, forcible, executive, and enduring, exercise indignation when wronged, and do all in your power to remove or destroy whatever impedes your progress.

Whatsoever thy hand findeth to do, do it with all thy might.—Ec. ix. 10.

To Restrain.—Destroy the evil only, and those things which are injurious to society, never allow your thoughts to dwell for one moment on revenge, or aggravate yourself by brooding over wrongs; if you are injured be merciful and forgiving, and when occasion requires you to reprove, do it in a kindly, gentle manner, let reason, not passion, govern your actions and conduct.

Be not hasty in thy spirit to be angry.—Ec. vii. 9.

Fathers provoke not your children to wrath.—Eph. vi. 4.

Thou shalt not kill.—Exod. xx. 13.

17. Alimentiveness.

The feeding instinct; appetite, relish for food, sense of hunger and thirst; pleasure in eating and drinking. Excess—Gluttony, gormandising; inordinate fondness and craving for food and drink; intemperance. Deficiency—Feeble appetite; indifference regarding food and proper nutrition. Conjoined to, and situated in front of Alimentiveness is Bibativeness, which gives preference for liquids, while Alimentiveness gives preference for solid foods. The function of Bibativeness is generally explained in combination with Alimentiveness.

1st degree.—You have no appetite, and do not eat sufficient to sustain life.
2nd ,, Your appetite is poor, are seldom hungry, thus you pay too little attention to diet and the necessity for taking sufficient food

to keep up health and strength, and you need to indulge your palate.

3rd ,, You do not enjoy your food well, seldom experience feelings of hunger or eat with a relish, and are inclined to be particular regarding the quality and preparation of your food.

4th ,, You have a fair appetite, yet do not always enjoy your food well, are liable to suffer from indigestion, and need to be careful regarding diet, and the kinds of food and exercise you take.

5th ,, You have a good appetite, generally enjoy your food, and eat with a relish, but are not greedy or fastidious in eating.

6th ,, Your appetite is generally excellent, you fully appreciate the good things of the table, like to have plenty of provisions in the house; if Benevoleuce and Friendship are large will be very hospitable, and should avoid over indulgence in eating, drinking and banqueting.

7th ,, You have a strong and vigorous appetite, enjoy eating and drinking exceedingly; your stomach craves a greater amount than nature requires, and if over-indulged you are liable to various stomach and other diseases; hence it is necessary that you should avoid excesses in eating and drinking.

To Cultivate.—Get into the open air and sunshine, and take plenty of out-door exercise, if your strength will allow, as this tends to create an appetite; choose a good diet, indulge your taste, and try to get up an appetite even when you feel none, have your food cooked so that it is savoury and tempting, and your table and its belongings as inviting as possible, and then sit down with a determination to enjoy what you eat—and take your meals regularly.

Eat in due season, for strength.—Ec. x. 17.

To Restrain.—Be temperate in eating and drinking, avoid highly seasoned foods and stimulants, eat slowly and sparingly, and go without a meal occasionally; overfeeding dulls the intellect, and is the source of many diseases and other evils. Cultivate intellectual tastes and restrain the appetite and animal passions.

Be not among wine-bibbers. among riotous eaters of flesh, for the drunkard and glutton shall come to poverty.—Prov. xxiii. 20-21.

18. Acquisitiveness.

Propensity to acquire, and love of possessions, sense of property, frugality, carefulness, economy; desire to accumulate, own, possess, keep and make provision for future possible requirements. It is generally the chief incentive to industry, trade, and the accumulation of wealth and property; and in the acquisition of knowledge. Excess—Selfishness, avarice, covetousness, miserliness, greed. Deficiency—Inability to appreciate the value of money and properties, wastefulness, prodigality, and impecuniosity.

1st degree.—You have no idea of the value of money or property, are prodigal, wasteful, and extravagant.

2nd ,, You spend too lavishly and without judgment, care little how money goes, are careless, and live beyond your means.

3rd ,, You are not inclined to be very saving, but value money and properties for their purposes only, are very free and liberal, and too ready to spend on others, or to satisfy the requirements of other organs.

4th ,, You have this organ sufficiently large to acquire, will think before you spend, and like to get value for your money, are industrious, yet more capable of acquiring than of saving.

5th ,, You will be industrious for the purpose of acquiring, are business-like, economical, and managing, provident, desirous to save, so as to make provision against possible future requirements, dislike to see anything wasted, and will generally turn things to good account, and make the best of what you possess, yet are not avaricious, mean or close.

6th ,, You have a strong desire to acquire property and other possessions, are economical, managing, frugal and disposed to

accumulate and save, have keen business instincts, will think much before you decide to spend, and are alert to making profitable property, business and other investments.

7th ,, You possess this organ in a powerful degree, and except guarded against it might cause you to do things independent of right for the purpose of gain; you have a strong desire to become rich, are inclined to be too avaricious, even penurious, miserly and sordid, and to accumulate wealth and properties merely for the sake of possessing them.

To Cultivate.—Be more careful, frugal, and saving, economise your time and means, save what you can, lay by a given sum regularly without thinking to use it except in extreme want, keep a strict account of your expenditure, balance your cash accounts frequently, and do not be too ready to give or to lend.

If any provide not for his own, especially those of his own household, he hath denied the faith, and is worse than an infidel.—I Tim. v. 8.

To Restrain.—Be more generous and liberal with your money, live to a high and noble purpose, study means of enjoying your property, divert your mind from business and money making, and if you are wealthy remember there are others who need the help you can well afford to give; you cannot take your gains with you to another world.

He heapeth up riches and knoweth not who shall gather them.—Psalms.

For when he dieth he shall carry nothing away.—Psalm xlix. 17.

19. Secretiveness.

Desire to conceal; reservedness, discretion, self-possession, self-government, policy, management; power to suppress thoughts, feelings and actions; self-restraint. Excess—Evasion, liking to mystify and mislead, equivocation, hypocrisy, deception, slyness, craftiness, trickery, cunning, double dealing, plotting, suspicion. Deficiency—Lack of reserve, self-control and of ability to conceal thoughts and emotions; being indiscreetly outspoken, communicative, open-minded, transparent and expressive, trustful and confiding.

1st degree.—You cannot keep a secret, have no self-restraint or power to conceal your feelings.

2nd ,, You greatly lack self-restraint, are too ready to expose your affairs to others, and tell all you know, if not more, are too open-minded.

3rd ,, You are very open-minded, candid and sincere, rather lacking in self-possession, and liable to give expression to your ideas too freely, causing you regret; your friends will know just what you are, and will find you neither better nor worse than you appear to be.

4th ,, You are generally open and frank in your manner and conversation, are very straightforward, and say independently just what you think and feel, yet can keep your own counsel and manifest fair self-restraint when you know it is to your advantage.

5th ,, You have a good amount of self-possession, self-government, and reserve, can keep a secret, and conceal your thoughts and emotions when necessary, but are not disposed to be cunning or evasive.

6th ,, You have a great amount of self-possession and ability to conceal your thoughts, plans, and emotions, are very politic, discreet and reserved, rather fond of surprising your friends, yet seldom disclose your plans; you need to be more open and frank, and less reserved and restrained, or you are likely oftentimes to be misunderstood.

7th ,, You are exceedingly close minded, non-committal, self-possessed and reserved, never express your feelings except by compulsion, seldom appear what you are, or say what you mean, are enigmatical, mysterious, and evasive, have not sufficient candour.

To Cultivate.—Do not tell all you know or intend to do, or place so much

trust in others, keep your affairs more to yourself, as injurious advantage may be taken of your candour, and cultivate self-control by subjecting all you say and do to judgment, instead of allowing momentary impulses to rule conduct.

Be not rash with thy mouth, and hasty to utter; let thy words be few.—Ec. v. 2.

A prudent man concealeth knowledge.—Prov. xii. 23.

To Restrain.— Be more open-minded and candid in your intercourse with others, never equivocate, and in everything you do be sincere and straightforward. Your great tendency to concealment and reserve makes you misunderstood.

SELF-REGARDING SENTIMENTS.

20. Cautiousness

Carefulness, apprehension, sense of danger, watchfulness, solicitude, prudence, circumspection; disposition to seek safety, hesitancy, anxiety. Excess—Irresolution, procrastination, timidity, fear, fright, panic. Deficiency—Heedlessness, rashness, lack of prudence, foresight and circumspection; having no sense of danger.

1st degree.—You have no prudence or fear, are rash and reckless.

2nd ,, You are careless of consequences, greatly lacking in prudence, and are liable to rush headlong into difficulties.

3rd ,, You have not sufficient prudence, are rather careless, and should think more of the effects your actions may have; are liable to suffer from want of forethought.

4th ,, You have a fair degree of caution, are capable of being prudent and careful, yet may sometimes act hastily and from impulse rather than judgment.

5th ,, You will generally manifest a good amount of prudence, carefulness and forethought, are judiciously cautious, but not timid, and will think before you act, weighing the consequences.

6th ,, You are rather too cautious, hesitant, anxious and solicitous, slow in coming to a decision, a little afraid to venture, and too much inclined to look on the doubtful side; disposed to procrastinate and put off; are likely often to lose good opportunities through fear to take a little risk; are judicious in making plans, but more slow in carrying them out than is consistent with the highest degree of success.

7th ,, You are exceedingly timid and fearful, over-anxious, afraid to take responsibilities, see too many dangers, and allow little matters to worry and put you about, are exceedingly apprehensive, very procrastinating, often made miserable by groundless fears, and you must restrain cautiousness, or it will have an injurious effect upon your Constitution and health.

To Cultivate.—Think before you act; be watchful and guarded. Weigh over the consequences of your present actions upon the future, provide for a rainy day, and always before doing anything count the cost.

A prudent man forseeth the evil and hideth himself.—Prov. xxii. 3.

To Restrain.—Be less hesitating, banish from your mind anything like timidity or fear, as fear to venture will prevent you doing many things which you may have the ability to do; never procrastinate, be prompt in your actions and decisions, do not keep putting off, try to get into the way of deciding at once if it is possible, avoid being over-anxious, especially when children or friends do not return as expected, and avoid magnifying dangers or nursing apprehended evils.

21. Approbativeness.

Regard for others' good opinion; reputation, fame; sense of honour emulation. Love of praise, notoriety, distinction; display; ambition, aspiration, sensitiveness; desire to excel, please and attract notice. Excess—Morbid sensitiveness, affectation, touchiness, obsequiousness, vanity, ostentation, envy, jealousy Deficiency—Callousness; disregard for others' opinions, personal appearance, politeness, fashion; lack of ambition.

1st degree.—You have no regard for honour, reputation, praise or censure.
2nd ,, You care very little what others may say or think of you, are comparatively insensible to praise or the opinions of others.
3rd ,, You have little regard for popularity, feel quite satisfied with your present position, are wanting in ambition, care very little for the opinions of others, not even friends, and say and do things in so graceless a manner as often to displease.
4th ,, You like approbation, but will not go out of your way or sacrifice much to obtain it; are rather independent and disregardful of the opinions of others.
5th ,, You are desirous to excel, so as to meet with the approbation of others, and will do much for this purpose; you like to know that you have pleased, have a fair degree of ambition, are aspiring but are not over-anxious about appearances.
6th ,, You are very sensitive, will feel much what is said of you or about you, whether in the form of praise or censure; you have much ambition, desire to rise in the world and ascend in the social scale, are polite and courteous in your manners, aspiring, desire to give satisfaction and do what you do in the best possible manner. This organ will dispose you not to do anything which would lower you in the estimation of others, and if other organs are favourable it will cause you so to think and act as will enable you, except circumstances are very adverse, to excel, if your occupation is suited to your organisation.
7th ,, You are much too sensitive to the opinions of others, ambitious for notoriety, distinction, and attaining public opinion, and world-famed renown, exceedingly desirous to please, and much wounded by censure; are extremely polite, ceremonious, obsequious; set much on etiquette, style, fashion, and appearance, and should guard against becoming ostentatious, vain and envious.

To Cultivate.—Be more ambitious and aspiring, study etiquette and good manners, be pleasant, affable and polite when in company, dress well, and try to appreciate and do all you can to win the approbation and good opinions of others.

Do good, and your reward shall be great.—Luke vi. 35.

To Restrain.—Try not to be so sensitive, inordinately ambitious, touchy or ready to take offence, your feelings are often hurt when there is no occasion, and you often feel neglected and reproved without a cause; be more independent and less regardful of the opinions of others, of praise or censure, and do things because it is right and proper to do them rather than to attract notice and distinction.

They loved the praise of men rather than the praise of God.—John xii. 43.

22. Self-esteem.

Self-appreciation, and satisfaction; self-respect, confidence, reliance, dignity, pride, independence; love of liberty and power; readiness to assume responsibilities, authority, superiority, and command; sense of personal importance; self-sufficiency. Excess—Egotism, conceit, presumption, hauteur, imperiousness. self-love. Deficiency—Self-distrust, humility, diffidence; lack of self-respect, dignity and self-reliance; servility.

1st degree.—You are lacking in dignity, independence and self-respect.
2nd ,, You are very deficient in dignity and self-confidence; are inclined to associate with inferiors, and have too poor an opinion of yourself to command respect.
3rd ,, You have some respect for yourself, but not enough, and want of self-confidence will cause you to take an inferior position, and prevent you making the best use of your abilities.
4th ,, You have that amount of self-respect which will prevent you letting yourself down; though a little more confidence in yourself would be of advantage; you will act with a becoming degree of dignity and self-reliance, yet are inclined to undervalue your intelligence and abilities.

5th „ You will in general manifest a good degree of sense of propriety, self-respect, dignity and love of independence; and are sensible of your own worth, but not proud or haughty.

6th „ You have a good opinion of your own abilities, aspire to occupy a leading position, and reluctantly tolerate being under others, are very high-minded, independent, proud, and dignified, have great confidence in exercising your own judgment and assuming responsibilities, and if you are endowed with a good intellect and have experience you are capable of taking a leading, commanding and responsible position where you can have others under you.

7th „ You have an unbounded confidence, endure no restraint, are ambitious for notoriety and distinction, and attaining public opinion and world famed renown; very self-reliant, haughty, proud and independent, egotistical, domineering, pompous and overbearing, and the great confidence you have in yourself is such as will prevent you taking advice from others that would be of benefit to you; you think too much of yourself and your own opinions and abilities.

To Cultivate.—You do not sufficiently estimate your abilities, want of confidence keeps you back, and others of less ability are likely to take the place which of right belongs to you. Try to be more self-reliant, think more of yourself, be particular and select in your associations, and remember that being possessed of a mind you have a jewel of inestimable value, of which you may well be proud Humility is only a virtue when it does not cause you to be trampled under foot or shrink from your responsibility.

Cast not away therefore your confidence, which hath great recompense of reward.—Heb. x. 35.

To Restrain.—You are too confident in yourself and your own superiority, inclined to esteem yourself better than you really are, and you need to study your own defects. Never look down on what you call inferiors, and remember that there are others who have equal and superior abilities.

23. Firmness.

Stability, decision, perseverance, persistency, fixedness and tenacity of will and purpose; resolution, determination, positiveness; the disposition to hold out, endure, and to pursue to the end; thoroughness. Excess—Wilfulness, obstinacy, stubbornness; unwillingness to yield, stupidity. Deficiency—Irresolution, changeableness, indecision, feebleness of will.

1st degree.—You are changeable as the wind, have no stability, cannot be relied upon, are entirely subject to the will of others.

2nd „ You are for ever changing, are a creature of circumstances, easily persuaded, and have very little will of your own.

3rd „ You lack steadfastness, are irresolute, wavering and undecided, and thus fail to accomplish what greater firmness would do.

4th „ You have a fair amount, but not sufficient stability and fixedness of purpose; more would be of benefit. Will be too easily influenced by those around you.

5½ 5th „ You have determination and perseverance sufficient to enable you to be successful. You possess stability and fixedness of purpose, but are by no means stubborn, will yield to persuasive influences.

6th „ You have much will-power, perseverance, and fixedness of purpose, are very determined and positive, will cling to your principles and plans. You will not be driven, and are not easily convinced that you are wrong, are very persistent and thorough in any course of action determined on, and with ambition and a good intellect are capable of accomplishing great things.

7th „ You have a large amount of will-power, are resolute and determined, even obstinate at times, have an unshaken stability of purpose, are very persevering, persistent, tenacious, and too much inclined to be guided by pre-arranged ideas, even when reason and interest tell you the contrary, and sometimes

defeat your own purposes by your indomitable will-power.

To Cultivate.—Be more resolute and decided, show in every way by your actions that you have a mind of your own. Make up your mind wisely and stand to your purpose, resist others' persuasions, influences, and persevere in all your undertakings. "Be firm in a just cause and in resisting evil."

Be steadfast, immoveable, always abounding in the work of the Lord.—1st Cor. xv. 58.

To Restrain.—Listen more to the advice and opinions of others, especially those who are older and have greater experience than yourself. This faculty will be useful to you, as it will give you perseverance if you rightly use it, otherwise you will show too much will-power, and sometimes go against your own interests by being so firm in your own opinions.

But they obeyed not, neither inclined their ear, but made their neck stiff that they might not hear nor receive instruction.—Jer. xvii. 23.

MORAL AND RELIGIOUS SENTIMENTS.

24. Conscientiousness.

Moral principle, obligation, honesty, sense of justice, truth and duty; rectitude, integrity, consistency, equity, accountability. Excess—Self-condemnation, morbid sense of justice and duty; disposition to be remorseful, scrupulously exacting and censorious. Deficiency—Unscrupulousness, and indifference regarding right and wrong; lack of moral principle, consistency of character and conduct, and reliability.

1st degree.—You are very deficient in sense of justice, cannot discern between right and wrong, are quite unaccountable for your conduct.

2nd ,, You have few conscientious scruples, and are liable to do things contrary to justice; this want of honest principle, unless eradicated, is likely to be a cause of trouble to yourself and others.

3rd ,, Your conscientious feelings are not particularly strong or influential, yet with a good moral training, and the influence of other organs, you may feel remorse and be restrained from dishonourable actions.

4th ,, You have a fair sense of duty and moral obligation, prompting you to do right and act honestly so far as you know, yet liable, if Acquisitiveness is large, to yield to temptations, self-interest and the incentive to gain, and are inclined to be self-justifying.

5th ,, You have good conscientious feelings, sense of justice, truth, and duty; are honest in your intentions, feel yourself accountable, and will wish to do right, and thus preserve your integrity, yet may not always have the moral strength to resist the persuasions of others, or the alluring promptings of stronger faculties.

6th ,, You are very conscientious, and will see with much clearness the right and wrong of things, have a keen sense of justice and duty, feel indignation at injustice of any kind, are consistent in character and conduct, and have a strong desire to do right, and to act strictly in accordance with your conscientious feelings and moral principles.

7th ,, You are scrupulously conscientious and exacting in matters of justice, right and duty, set up a high standard of morality, make too little allowance for the weakness and imperfections of human nature, accuse and condemn yourself overmuch, and are tormented by remorse if you go away from the narrow path which you have prescribed for yourself.

To Cultivate.—Be honest, truthful, upright, and sincere in all you do and say, cultivate a high sense of duty and moral obligation, consider what is right, and firmly act up to and in accordance with your knowledge and the principles of justice Strive always to be consistent in character and conduct.

Render therefore to all their dues, owe no man anything.—Rom. xiii. 7-8.

Have a good conscience, in all things willing to live honestly.—Heb.

To Restrain.—Be less censorious and exacting, trouble less about trifling omissions, look upon the faults of others more leniently, think more of

salvation and less of condemnation, and never entertain the idea that you have committed unpardonable sins.

For why is my liberty judged by another man's conscience?—1 Cor. x. 29.

25. Hope.

Prospective anticipation; gladsomeness of mind; expectation, optimism, buoyancy, enterprise, speculation; confidence and belief in the possibility of realisation of the mind's desires regarding matters affecting both the present and future states of existence; sense of the soul's immortality. Excess—Unreasonable anticipations and expectancy; air-castle building, viewing everything through "pink spectacles," and making rash promises. Deficiency—Lack of enterprise, pessimism, despondency, gloom, sadness, doubt, melancholy, failure, despair.

1st degree.—You see no bright in the future, are gloomy, desponding and sad.

2nd ,, You see little to hope for in the future, are very low-spirited, your mind is constantly troubled with doubts and fears.

3rd ,, You look too much on the dark side, are lacking in enterprise, easily discouraged and given to despondency; want of more hope will have a tendency to cloud all your prospects in life.

4th ,, You have some hope, yet are not very enterprising or easily elated, expect, venture and attempt too little rather than too much, and this may in many cases be a hindrance to your success.

5th ,, You are encouraged by bright prospects, are fairly enterprising, will look with much hopefulness to the future, think more of success than failure, often realize more than you expect, yet are liable to desponding thoughts.

6th ,, You are very hopeful, enterprising and speculative, look on the bright side, and will never despond so long as you see the possibility of success; console yourself when disappointed, and rise above present trouble by hope for better things future. Your expectations may sometimes be more than your realisations.

7th ,, Your expectations are almost unbounded. You are exceedingly buoyant, optimistic, enterprising, speculative, confident of success, build many castles in the air, and living in the future, which always seems bright, you are generally joyous, sanguine, and happy. You are much inclined to risk on promises, are constantly being disappointed, and spend your life in a world of brilliant illusions.

To Cultivate.—Look more on the bright and successful side of things, never harbour desponding thoughts; look aloft, banish care, associate with hopeful, youthful and lively people and society, and venture more in business; you may generally be certain circumstances will turn out far better than you anticipate or expect. "Every cloud has a silver lining."

Hope we have as an anchor of the soul.—Heb. vi. 19.

To Restrain.—Let your industry and careful forethought of to-day ensure the success of to-morrow; avoid rash speculations, as horse-racing and gambling; do business on the cash principle, both in buying and selling; avoid buying more than you can pay for. and endorsing too much; never build castles in the air; balance your visionary speculations by cool judgment; depend less on the future, and you will be less disappointed.

26. Spirituality.

Sense of, and enjoyment of spiritual existence and manifestations; love of the marvellous and wonderful; belief in Providence, spiritual guidance, mysticism, the supernatural, occult and things unseen; the medium of inspiration, inward-perception of truth and spiritual monition; faith, impressibility, trustfulness, belief. Excess—Credulity, superstition, a fantastical and visionary state of mind; fanaticism. Deficiency—Scepticism, incredulity, unimpressibility, lack of faith, unbelief.

1st degree.—Your perceptions of spiritual truths are very weak and indistinct.

2nd ,, You have little faith or spiritual feeling, and, like doubting

Thomas, you must have the fullest proofs before believing.

3rd ,, You have rather indistinct perceptions of spiritual truths, and do not possess sufficient faith in things unseen; are very materialistic and inclined to believe little that cannot logically be proved.

4th ,, You have some spiritual monitions and faith, yet they are not sufficiently distinct or influential to dispel doubts or secure being followed, and you will be disposed to seek, and will require, proof in exercising this faculty.

5th ,, You will have faith in the spiritual, placing trust in a Divine Providence, and the truth of an hereafter existence, yet may sometimes have doubts in your mind, but would not willingly harbour them.

6th ,, You are guided much by spiritual premonition, experience an internal consciousness of what is best, and that spiritual communion which constitutes the essence of true piety; love to meditate on spiritual matters, the existence of the soul, and future life, the perfection of the Deity, and the destiny of man, and everything that embodies wonderment.

7th ,, You possess strong intuitive perceptions of what is true and false, right and best; have faith in spiritual premonitions, and great belief in things unseen. Unless regulated by intellect, you are liable to be superstitious, credulous of presentiments, a believer in omens, false prophecies, as well as become fanatical in religious matters.

To Cultivate.—Never deny the wonderful or mysterious because you cannot understand it. "God moves in a mysterious way His wonders to perform." Things now obscure, will, as the light of understanding dawns, become more clear to the mental vision; place more faith in the spiritual, muse and meditate on Divine things, trust in Providence, and let your mind be open to new truths.

Faith is the substance of things hoped for, the evidence of things not seen.—Heb. xi.

To be spiritually minded is life and peace.—Rom. viii. 6.

To Restrain.—Carefully guard against the perversion of this noble and exalted faculty; restrain spiritual musings and contemplations, confine yourself more to the practical, study the laws of mind and nature, and try to account for all things wonderful and strange by natural phenomena, and never allow living faith to degenerate into superstition, or piety into mere fanaticism.

27. Veneration.

Reverence; respect for superiority, greatness, age, antiquity; filial love, sense of holiness, religious aspiration and devotion; adoration for Deity, worship, submissiveness, humility, dependence, obedience. Excess—Idolatry, hero-worship, slavish deference to rank; bigotry, religious intolerance, servility. Deficiency—Lack of reverence and respect; ignoring of forms, ceremonies, conventionalities; disregard for the aged and venerable, and for things sacred; undue familiarity.

1st degree.—Your feelings of veneration and respect are very weak.

2nd ,, You experience little devotional feeling, will be inclined to sneer at and ridicule religion, and lack respect for age and superiors.

3rd ,, You will not manifest much respect for age, antiquity, or religious creeds and ceremonies, unless you were fortunate enough to have been brought up under religious influences.

4th ,, You are inclined to worship when the devotional feeling is specially called out, and will pay respect where you think it is due, but are apt to make religion subservient to business, or whatever may be your dominant tendency; are unconventional in disposition, ideas and methods of doing things.

5th ,, You have much devotional feeling and reverence, respect for age and superiors, and will to a great extent be guided by

religious influences; yet are not very conventional, or over-fond of forms or ceremonies.

6th ,, You will experience much fervency and devotion in religious worship, will feel awed by the thoughts of the greatness of God, are deferential towards the aged and superiors, inclined to adhere to the old-established customs, and have a strong desire to propagate and extend your religious views.

7th ,, You have profound respect for everything that is good and great, time-honoured usuages, forms, ceremonies, institutions; and experience great fervour in religious worship.

To Cultivate.—Never allow yourself to speak irreverently of sacred things, or old age, attend religious worship, study and admire the Divine in nature, pay due respect to superiors, and associate with persons of high moral character.

Honour thy father and thy mother.—Exod. xx. 12.

I remember the days of old, I meditate on all Thy works.—Psalms.

To Restrain.—Do not think of the Deity with feelings of awe and dread, but as a kind and loving heavenly Father, good to all his creatures. You are inclined to be too serious; do not frown at every trifling joke or pleasantry, thinking them levity; there is a time for everything, and mirthfulness, which is a part of man's nature, should be indulged in sometimes.

28. Benevolence.

Sympathy, liberality, charity, kindness, good-nature, tenderness, compassion, generosity, philanthropy; desire to do good, to help others; interest in the welfare of humanity, and in progressive and reform movements affecting the greatest good for the greatest number. Excess—Profuse, generosity and liberality; morbid sympathy, prodigality of means, possessions, services. Deficiency—Lack of sympathy or interest in other's sufferings and welfare; inhumanity, selfishness and ingratitude.

1st degree.—You have little or no human feeling, but are selfish in proportion to the strength of other faculties.

2nd ,, You care little for the sufferings of others, so long as you are at ease yourself; are very unsympathising and wanting in human feeling.

3rd ,, You manifest a feeling of indifference as to the welfare and happiness of others, are not very self-sacrificing, charitable, or kind.

4th ,, You are capable of manifesting a fair degree of sympathy, kindness, and fellow-feeling, when this faculty is aroused; yet are not philanthropic or easily stirred to kindly, generous acts.

5th ,, You have a good amount of sympathy and desire for the welfare of others, disposed to be generous, kind and obliging, and will feel for the suffering; yet may sometimes allow personal feelings and interests to overrule sympathy and kindness.

6th ,, You have a large amount of benevolence; are tender, generous, kind-hearted, sympathising, and self-sacrificing, ever ready to to do others a good turn; have a strong desire to alleviate the wants of suffering humanity, so far as your abilities and means will permit; can feel and sympathise with the suffering, and will be guided in your actions by true charity.

7th ,, You are extremely benevolent, kind-hearted, charitable, sympathising, and forgiving; feel excessively for suffering humanity; are embued with a truly philanthropic disposition, literally overflowing with sympathy and practical goodness; desire to have the ability, and will do all in your power to benefit humanity.

To Cultivate.—Try always to be kind, obliging, generous, sympathising, and forgiving, lend a helping hand whenever you can, even though it may be at the cost of a little self-sacrifice; cultivate a charitable, philanthropic spirit. You will find there is a world of pleasure in doing all the good you can.

Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway to crown;
Affection shall wreathe thee a garland of flowers
More precious than wealth or renown.

Be ye kind one to another, tender-hearted, forgiving one another.—Eph. iv. 32.

But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and bound up his wounds, and set him on his own beast, and brought him to an inn, and took care of him.—Luke x. 33-34.

To Restrain.—Be just before you are generous, and do not allow sympathy to overrule judgment.

PERFECTING & SEMI-INTELLECTUAL SENTIMENTS

29. Constructiveness.

Interest in, and conjoined to other faculties, ability to manifest mechanical ingenuity, skill and contrivance; aptitude in the use of tools, in putting together, making and fashioning things, garments, etc.; handicraft, dexterity; interest and insight into machinery; versatile talent in mechanism, inventing, business organising and planning, and in the arts, poetry, literature, music. Excess—Mania for inventing, building, re-constructing; employment of time and means in impractical, selfish and harmful constructions, inventions and contrivances. Deficiency—Awkwardness in the use of tools; inability to understand machinery, lack of contrivance.

1st degree.—You have no interest in constructive ingenious contrivances.
2nd ,, You are deficient in constructive ability, and not much interested in the constructive, mechanical, or manufacturing arts.
3rd ,, You have little talent for constructive work, and would not be likely to excel in anything requiring much mechanical skill.
4th ,, You have fair ability to understand and learn the construction and make-up of things, if engaged in any of the constructive arts.
5th ,, You have a good degree of constructive talent, a taste for mechanical employment and designing, and ability to understand the construction, manufacture, and make-up of things.
6th ,, You have excellent mechanical ingenuity; ability to appreciate and understand things connected with mechanism; with Causality large; have an inclination to invent and contrive new ways of doing things. This degree is particularly useful to engineers, architects, builders, artists, designers, dressmakers, milliners, and those engaged in mechanical, manufacturing, and constructive arts, and in the cutting out and making up of things; to the business man or woman giving versatility and organising ability; and to journalists, authors and musicians, giving manipulatory talent, skill in composition, and in the construction of subject matter, etc.
7th ,, You possess extraordinary mechanical ingenuity, are passionately fond of being among machinery, and mechanical and constructive works, are constantly contriving improvements, and with causality large, have mechanical genius, and great inventive talent.

To Cultivate.—Try your hand at cutting out and making up things, use tools, construct, plan, contrive, make, mend, employ your leisure time in the mechanical, manufacturing and constructive arts, examine machinery, study building constructions and engineering work; think how all the tremendous and magnificent machinery, buildings, bridges, etc., were invented, designed, planned and constructed.

And the Lord spake unto Moses, saying: I have called Bazaleel, and have filled him with understanding, and knowledge, in all manner of workmanship, to devise cunning works, to work in gold, in silver, and in brass, and in cutting stones to set them, and in carving timber, and to work in all manner of workmanship.—Exod. xxxi. 1-5.

To Restrain.—Give more attention to the exercise of your other faculties, and spend less of your time and money in mechanical inventions.

30. Ideality.

Sense of the beautiful in nature and art; refinement, taste, scope, fancy, susceptibility, expansiveness; love of perfection, creative imagination, poetic sentiment and imagery; sense of propriety, elegance and gentility; appreciation of whatever is exquisitely lovely, admirable, elevated, ideal, beautiful, perfect. Excess—Fastidiousness, ultra-refinement, astheticism, punctiliousness. Deficiency—Lack of refinement, imagination and susceptibility; common-place, gross.

1st degree.—You cannot perceive or appreciate beauty, have no refined feeling.

2nd ,, You are wanting in taste, polish, delicacy of feeling, and elevation of mind.

3rd ,, You are somewhat deficient in taste, plain in your manner of expression, have little imagination or fondness of the ideal.

4th ,, You have some liking for beauty and things connected with it, yet prefer the plain and substantial to the ornamental.

5th ,, You have a liking for things that are beautiful in nature and art, have a fair degree of imagination, refinement, good taste, and elevated feelings, yet are not sentimental.

6th ,, You appreciate the ideal, poetry, and everything that is eloquent or beautiful in nature and art, have much mental susceptibility, imagination and creative capacity, high ideals, excellent taste, sense of propriety and love of refinement, and are inclined to strive after perfection in character and whatever you do.

7th ,, You possess a most glowing and vivid imagination, and intense love of the beautiful, great creative capacity, mental susceptibility, and expansiveness of mind, a remarkable degree of refinement, most exquisite taste, and desire for perfection in everything; if other organs are favourable, you are capable of attaining the highest success in poetry, literature, or art, yet are inclined to live too much in the ideal world, and not enough in the real.

To Cultivate.—Mix among refined society, and avoid everything that is low or vulgar; cultivate a taste for the beautiful, purity of feeling, refinement and style in manners, conversation, and expression. Study nature, fine arts, paintings, poetry, and literature, constantly exercise your imagination, and try to come up to perfection as nearly as possible in everything.

Out of Zion, the perfection of beauty, God hath shined.—Psalm l. 2.

To Restrain.—Live more in the real and less in the ideal world; try to be less imaginative and fastidious, and appreciate more the substantial and practical

31. Sublimity.

Perception of the vast, grand, sublime, romantic, and infinite; appreciation of the sublimely stupendous, wild, rugged, romantic and magnificent in nature or art. Love of contemplating magnitude, grandeur, vastness, and the majestic and illimitable. Excess—Exaggeration, extravagance, bombast. Deficiency—Inability to comprehend or appreciate the majestic or sublime.

1st degree.—You have no ability to perceive or appreciate grandeur.

2nd ,, You care very little for the magnificent and sublime in nature.

3rd ,, You are not much interested in the sublime, prefer quiet country and domestic scenery to that which is awfully grand.

4th ,, You experience some feeling of admiration on beholding the grand and sublime, yet are not easily enraptured by it.

5th ,, You can much appreciate and enjoy both country and mountain scenery, hills, valleys, and the grand and sublime in nature.

6th ,, This degree gives you intense admiration for everything that is magnificently grand, romantic and sublime; rocks, mountains, waterfalls, wild and rugged scenery, the vastness of the ocean, the rolling waves, and the starry elements; with large intellectual organs, it will give you lofty ideas, a wide

scope to your thoughts and investigations; you will take comprehensive views, seldom go in for little things, yet are apt to exaggerate.

7th ,, You are passionately fond of everything that is stupendously grand and sublime, the wild and romantic, the boundless, endless, infinite and vast, with large veneration, love to contemplate the omnipotence of the Deity, and the infinitude of His works, the heavens, with their stupendous worlds, and everything that is awe-inspiring.

To Cultivate.—Visit magnificent sceneries, and try to appreciate and admire wild, rugged landscapes, mountains, waterfalls, tempests, the vastness of the ocean, the heavens, with their stupendous worlds, and everything in nature that is grand, majestic, and sublime, endless, and infinite. Study astronomy, and contemplate the omnipotence of the Deity, and the infinitude of His works.

The Lord reigneth; He is clothed with majesty, the floods have lifted up their voice. The floods lift up their waves. The Lord on high is mightier than the noise of many waters, than the mighty waves of the sea.—Psalms.

To Restrain.—In contemplating the vast do not lose sight of the practical in little things, avoid verbal extravagance, exaggeration, and bombast.

32. Imitation.

Mimetic talent, capacity to imitate, copy, work to pattern or design, trace, mimic, gesticulate; versatility of manner; ready tendency to do as others do, and adaptably pursue different kinds of work and spheres of life; assimilation. Excess—Servile imitation, lack of originality; too great a tendency to imitate others; buffoonery. Deficiency—Inability to imitate, copy, or conform to others, oddity, eccentricity.

1st degree.—You are very deficient in ability to imitate or copy anything.

2nd ,, You have little desire or ability to imitate others, copy with difficulty, and are very eccentric and odd in your ways.

3rd ,, Your capacity to imitate or copy is rather limited, and you manifest little inclination to conform to or take pattern from others.

4th ,, You can imitate and copy tolerably well when you try, yet prefer to follow your own original ideas, have a distinct identity, do things in your own particular way, and which seem like yourself more than like others.

5th ,, You have good ability to imitate, copy, work after a pattern, plan or design, personate others' characteristics, and adaptably pursue different kinds of work, or do what you see done, and will learn much through this organ, yet are not inclined to follow others in everything.

6th ,, You have excellent talent for imitating and copying what you have seen done, mechanically or otherwise, possess a ready capacity to adapt yourself to different kinds of work and acting, ability to mimic, take off, personate character, and conform to and do as others do.

7th ,, You are endowed with extraordinary ability to imitate; can copy almost anything; have great appreciation of the mimetic art and talent for acting; can mimic, caricature, take off, and represent life and character exactly; impart great expression to your countenance when animated, and, with large mirthfulness, could keep a company in roars of laughter by your accurate and droll personations.

To Cultivate.—Try to act more in conformity with those around you, imitate everything that you see worthy of imitation, learn to draw, practise working from copy, pattern, plan, or design, and do more as others do.

Look that thou make them after the pattern which was showed thee.—Ex. xxv., 40.

To Restrain.—Do not so readily imitate others, strike out a course of your own, maintain your own personality, be more original in everything you do.

Follow not that which is evil, but that which is good.—III. John 11.

33. Mirthfulness.

Appreciative perception of wit, fun, humour; sense of the absurd, ludicrous, incongruous and inconsistent; disposition and ability to be humorous, witty, droll, comical; to ridicule, make fun, entertain, play tricks, and heartily join in gleefulness, jollity, and laughter. Excess—Ill-timed, ridicule, levity; disposition to play practical jokes at other's expense, clownishness. Deficiency—Inappreciation and distaste for jokes, fun, wit and humour; exceeding sedateness.

1st degree.—You are so deficient as scarcely to know the meaning of a smile.
2nd ,, You are very sedate, seldom see anything to laugh at, slow to see the point of a joke, and still slower to return jokes.
3rd ,, You are generally serious, do not enjoy fun or jokes much, and are inclined to think it undignified, or wrong to laugh.
4th ,, You can enjoy fun and mirth on proper occasions, but in general you are earnest and serious, and not much inclined to encourage fun-making or laughter.
5th ,, You can appreciate wit, fun, jokes, and mirthful and humorous society, though you may not appear anxiously disposed to seek it.
6th ,, You have a clear conception of the humorous and incongruous, enjoy wit and fun intensely, and will do your share in creating it, can give and take a joke, love to play tricks, enjoy mirthful company and a hearty laugh, and fun for fun's sake, and like to see others enjoy it.
7th ,, You possess a remarkably keen perception of the ludicrous, incongruous, inconsistent and absurd, manifest an extraordinary disposition and capacity to make fun, are remarkably witty, gleeful, jovial, comical, humorous; an adept at entertaining friends and company, fond of joking, throw off constant sallies of mirth, and are apt to turn everything into ridicule.

To Cultivate.—Indulge this faculty more, get into mirthful company and society, read witty books, laugh and joke, get rid of the idea that it is sinful or undignified to laugh, remember a hearty laugh is conducive to health and the proper enjoyment of life.

A merry heart doeth good like medicine.—Prov. xvii., 22.

To Restrain.—Be more earnest, sober, serious, and not so ready to turn everything into ridicule, especially serious things.

PERCEPTIVE AND OBSERVING FACULTIES.

34 Individuality.

Aptitude for observation; perceptive power; curiosity and desire to see, to come into personal touch with, inspect, scrutinise, examine, and distinguish and identify things and objects and their individual existence, without reference to their special qualities; other faculties noting and taking cognisance of their qualities usefulness and application. The faculty of Individuality simply interests itself in seeing and noting things and objects. Individuality is the minutely observant and physiognomical faculty, particularly useful in discovery, and in all matters appertaining to science, facts, and detail knowledge. Excess—Inordinate and prying curiosity, and impudent staring. Deficiency—Dullness of observation; disinterest and inability to separately notice natural surrounding objects.

1st degree.—You are very deficient in your powers of observation, are literally one of those who "having eyes see not."
2nd ,, Your observing powers are weak and you see only what is brought prominently before your notice.
3rd ,, You will learn from observation, but slowly; are not very exact or definite in your observations.
4th ,, You have some desire to see and know what is going on, yet are not inclined to go out of your way to observe. Your observations are confined mainly to the more conspicuous objects around you.

5th ,, You are in general a good observer, rather readily distinguish and identify things and objects, and are capable of gleaning much useful information from every-day life, and things about you.

6th ,, You are a practical, close and minute observer, have quick perception, a great desire to gather facts, ability to take into account particulars, individualise, inspect and examine things in detail, and are scientifically inclined.

7th ,, You possess extraordinary powers of observation, an insatiable desire to see, scrutinise, individualise, and examine objects, will take notice of everything connected with individual existence, both animate and inanimate; you may need to avoid being obtrusive

To Cultivate.—Take particular notice of everything around you, observe all the little things done and said by everybody, all their minor manifestations of character, use the microscope, study chemistry and astronomy, examine and try to describe things in detail; by so doing you will develop the faculty, and acquire much useful information.

Lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes.—Deut. iii. 27.

To Restrain.—Stare less, think; use your reason as well as your eyes.

The eyes of man are never satisfied.—Prov. xxvii. 20.

35 Form.

Perception and memory of faces; and of forms, shapes, outlines, configuration, looks and resemblances. It aids in drawing, copying, reading, spelling, sketching, and shaping things by the eye, and in cutting out and fashioning. Excess—Undue sensitiveness regarding the recognised shapes, fashions and formation of things: and the tendency to see imaginary forms of persons. Deficiency—Inability to remember faces, things, persons or objects by their form and shape.

1st degree.—You are very deficient in memory for forms, features and outlines.

2nd ,, You have a poor recollection for faces, and the appearance of things.

3rd ,, Your memory for faces, forms and shapes is not very good, neither is your ability to recognise persons good.

4th ,, You are a fair judge of the forms and outlines of things, and have ability with study to remember the countenances of persons.

5th ,, You have that degree which will enable you to remember with a good deal of accuracy, forms, outlines, features, etc.

6th ,, You have excellent ability to remember faces, forms, features, outlines, etc., and are a good judge of symmetry, and beauty of form. This degree is useful to artists, designers, mechanics, milliners, dressmakers, etc.

7th ,, You haxe remarkable judgment and memory for forms, shapes outlines, configuration, seldom forget a face, scene, or picture that has once attracted your attention; readily learn to read and spell correctly.

To Cultivate.—Take minute notice and try to remember the formation, shape, and configuration of things, study drawing and designing, and try to impress upon your memory the countenance and features of those you wish to remember.

Show them the form of the house; the fashion and all the forms thereof.—Ezek. xliii. 11.

To Restrain.—Avoid undue sensitiveness regarding the formation of things, shapes, fashions, etc.

36. Size.

Cognisance and judgment of proportions, bulk, dimensions, magnitude, space, divergences in quantity, perception of parallels, distances and perspective; ability to measure by the eye; to perceive and judge of the relative fitness and adaptation of parts. Excess—Being too extremely exacting regarding distances and disproportions. Deficiency—Inability to judge of proportions, or to estimate size and distance.

1st degree.—You are very deficient in judgment of size, distance or bulk, by the eye.

2nd ,, You would be inaccurate in judging of the relative size of things.

3rd ,, You are a poor judge of size, distance and proportion; cannot trust to the eye alone when correct estimates are required.

4th ,, You have fair ability to judge of the size and proportion of things at sight, yet require rule and measure in order to be correct.

5th ,, You have much ability to measure by the eye, yet may need training and practice to judge with approximate accuracy of size, bulk and proportion, and perceive the relative fitness and adaptation of parts.

6th ,, You have good ability to measure distance by the eye, and to judge of bulk, size, quantity, etc., will see at a glance if a thing is made in proportion in all its parts. This degree is useful to mechanics, artists, architects, surveyors, merchants; also if engaged in wholesale business, trade, &c.

7th ,, You have an excellent eye for measuring proportions, angles, distances, and dimensions, can judge of perspective magnitude and of harmony between the different parts of a thing and detect disproportion by intuition with wonderful accuracy, as you can also judge of bulk, quantity, &c.

To Cultivate.—Observe, and try to judge as nearly as possible of the size, bulk, distance, and proportion of things by the eye, so as to be able to pass your judgment more quickly on such things and dispense with so much exact measurement by rule, &c.

I looked and behold a man with a measuring-line.—Zech. ii. 1, 2.

To Restrain.—Try not to feel annoyed at want of proportion in things.

37. Weight.

Perception of the laws of specific gravity and motion; of resistive forces, equilibrium, and perpendicular; ability to balance the body in athletic, gymnastic, and physical culture exercises, riding, walking, dancing, etc.; and to direct muscular action in the delicate application and uses of apparatus, machinery, mechanical appliances, tools, surgical operations, shooting, sleight of hand performances, etc.; manipulatory skill. Excess—Attempting foolhardy and dangerous feats of acrobatic balancing, climbing, mountaineering, horsemanship, rope-dancing etc. Deficiency—Inability to judge of resistive forces, weight or balance; clumsiness in walking.

1st degree.—Have little control over the muscles, can hardly stand erect.

2nd ,, You are a bad climber, soon get dizzy on high places, and are subject to sea-sickness, if you have occasion to sail.

3rd ,, You are not very skilful in manipulatory exercises, balancing, climbing, or skating, and require to be careful when walking on high or in dangerous places.

4th ,, You can balance yourself walking, and on ordinary occasions, but have no great perception of the laws of gravity, and would need much practice to excel in arts requiring manipulatory skill.

5th ,, You could with practice balance well, as in walking, riding, skating and shooting; are capable of manifesting fair manipulatory skill, and fair perception of the balance and resistance of opposing forces.

6th ,, You are capable of cultivating interest and considerable expertness in manipulatory, athletic, and physical culture exercises, can balance your body well on high and in dangerous places, see at a glance if a thing is plumb or in centre, are a good shot, could climb, ride, skate, etc., well by practice, and understand the force of machinery and great bodies.

7th ,, You have remarkable manipulatory dexterity, skill in balancing, preserving and regaining equilibrium, intuitive perception of the laws of gravity; are an excellent judge of perpendicular plumb and levels, would succeed in any mechanical avocation requiring a steady hand, or in surgery, sleight-of-hand

performances, etc.; and are capable of being an exceedingly expert athlete.

To Cultivate.—Try to balance your body well, when walking, dancing, riding, or skating, practise gymnastics, physical culture, athletics and various useful manipulatory exercises, keep a proper equilibrium, judge of the perpendicular, plumb, and centre of things by the eye, and study the laws of gravity.

Dost thou know the balancings of the clouds, the wondrous works of Him which is perfect in knowledge,—Job xxxvii. 1, 6.

To Restrain.—Avoid dangerous exploits and be less venturesome.

38. Colour.

Perception, memory and application of colours, hues, shades and tints; taste and ability in matching, arranging and blending colours artistically. Excess—Too lavish employment of colours. Deficiency—Inability to judge of, remember or blend colours; colour-blindness.

1st degree.—You are very deficient, are literally colour blind.

2nd ,, You seldom notice and can scarcely distinguish one colour from another, and have a poor memory of colours.

3rd ,, You are rather deficient, can discern principal colours, but little more, and those you soon forget.

4th ,, You have some ability in judging and arranging colours, yet no great perception for a variety of shades; would have difficulty in matching colours from memory.

5th ,, You have good ability to compare, arrange, and remember colours, recognise fitness in their combination, but require practice to enable you to determine their finer shades and blendings.

6th ,, This degree will give you much taste and artistic ability in the mixing, blending, and the shading of colours; it will also give you interest in and ability to discern the many and varied shades in landscape scenery, beautiful flowers, paintings, etc., and is particularly useful to artists, painters, designers in colours, horticulturists, milliners, dyers, &c.

7th ,, You have exceptional ability for judging and remembering colours, and intuitive perception of their harmonies, exquisite taste in combining and displaying colours, can arrange and blend all the varied shades, hues, and tints in painting or otherwise with the greatest skill, and match them from memory; are capable of being a superb artist in colouring, if not too fastidious.

To Cultivate.—Observe, compare, and arrange colours, study all the varied shades, hues, and tints, their shadings, blendings and richness, cultivate an appreciation of fine arts, paintings, landscape scenery, flowers, etc.

That they bring an offering of gold, of silver, and of brass and blue and purple and scarlet and fine linen, and rams' skins dyed red.—Exod. xxv. 2-5.

To Restrain.—Avoid too lavish employment of colours.

39. Order.

Neatness, method, system, arrangement; ability to systematise ideas, to lay out work and to work by rule; helpful in organising, observing of business and other rules, laws, customs, canons, etc. Excess—Perverted neatness and fastidious exactitude. Deficiency—Lack of method; slovenliness.

1st degree.—You have no order, are very careless and slovenly in your habits.

2nd ,, You are naturally untidy, and wanting in personal neatness; lack method and have no system in anything you do.

3rd ,, You are rather deficient in order, unmethodical, inclined to be careless in your dress and general habits, seldom have a place for anything or anything in its place, and are very apt to leave things where they were last used.

4th ,, You have a liking for order and can be orderly when you like, and have some appreciation of system and method, yet do

not put yourself out to secure either.

5th ,, You are generally systematic and orderly in your arrangements, and like to see things in their proper places, or done in business-like manner, yet are inclined to be more practical than fastidious in matters of order.

6th ,, You are disposed to be regular and systematic in your arrangements, very methodical, clean, neat, tidy and particular, are annoyed by disorder and lack of system, or on seeing things out of place, inclined to formulate systematic ideas, and prefer to work to well organised rules.

7th ,, You are very systematic and orderly in all your arrangements, extremely particular about having everything in its proper place, are neat, tidy, formal and precise to a fault, liable to be fastidious in adhering to minor details of order.

To Cultivate.—Have a place for everything and everything in its place, be particular, neat, tidy, law-abiding, regular and systematic in everything you do.

Let all things be done decently and in order.—1 Cor. xiv. 40.

To Restrain.—Be less particular, fastidious, precise and exacting, try not to feel annoyed if things are not so systematically or neatly arranged as you would wish, or your love of order may cost you your sweetness of temper.

40. Calculation.

Comprehension of numbers, talent for enumerating, computing, reckoning, estimating and remembering figures, and for mental arithmetic. Combined with the reasoning and perceptive faculties it gives mathematical ability and aids in geometry. Deficiency—Inability to compute numbers; dislike for figures.

1st degree.—Very deficient in number, can scarcely count, much less calculate.

2nd ,, You dislike arithmetic, cannot succeed in figures, try as you may.

3rd ,, You have some ability to calculate, but not sufficient to excel in figures, are not naturally adapted for book-keeping or accountancy.

4th ,, You have but a fair amount of talent for arithmetic, yet with practice might do tolerably well in ordinary calculations.

5th ,, Your ability to calculate is good; with practice you could succeed fairly well in mental arithmetic, making estimates, reckoning, and in the use of numbers.

6th ,, You possess considerable calculative ability, and if this faculty is cultivated you might do well as a bookkeeper or accountant, and combined with large Causality and Perceptive faculties, you could excel as a mathematician or actuary; are fond of statistical information, computing numbers and making estimates.

7th ,, You have exceedingly large Calculation, giving you a natural liking for figures, estimating and the computation of numbers, can add up several columns at once, both rapidly and perception, with large Causality, Constructiveness and Percorrectly, and multiply and divide with the same intuitive ceptive faculties have instinctive ability for solving geometrical, actuary and mathematical problems.

To Cultivate.—Count and reckon figures in the head as far as possible, add up, subtract, multiply, make estimates, and study arithmetic.

He telleth the number of the stars.—Psalms cxlvii. 4.

To Restrain.—Count and calculate less, study other things more.

41. Locality.

The geographical faculty; perception of the direction and relative position of objects; memory of localities, positions, scenery and places; and of where things are seen or placed; love of travelling, exploring and seeing places. Excess—insatiable roving desire to travel and see new places. Deficiency—Unable to remember localities, or find way without a guide.

1st degree.—You are so deficient as not to be able to find your way in a neighbouring place, or even about your own home or grounds.

2nd ,, You have a bad memory of places and where things should be, and are about sure to lose your way wherever you go.

3rd ,, Your local memory is rather poor, you prefer staying at home to travelling, are very apt to lose your way, and are forgetful of where you place things.

4th ,, You have a fair though not excellent recollection of places, positions, and where you place things, and are very liable to get lost when walking or travelling in strange places.

5th ,, You have a good idea of locality and place, can enjoy travelling, and usually remember the recognised place and position of things, yet may, in a strange place, sometimes lose your way.

6th ,, You are a good judge of locality, can perceive and remember the relative position of places and objects with considerable accuracy, may be fond of home, but have also a strong desire to travel and see places, and are capable of being interested in the study of geography, astronomy, and books relating to travel.

7th ,, You have a passion for travelling, can intuitively discern the relative and absolute position of places, have a remarkably retentive memory for localities, are fond of exploring and seeing fresh places, and would not lose yourself in a forest; inclined to be roving, and unsettled in your habits, and to spend the greater part of your time and money in travelling.

To Cultivate.—Travel whenever you can, and when going about notice and impress upon your memory the location and position of places and objects, study geography, and maps, and make yourself familiar with all places of interest.

Remove not the old landmarks, and enter not into the fields of the fatherless.—Prov. xxiii. 10.

To Restrain.—Locate yourself, stay at home. "Be it ever so humble, there is no place like home." A rolling stone, though it may get polished, gathers no moss. Be contented with your own country, work at home, and your own fireside.

Go home to thy friends.—Mark v. 19.

For how long shall thy journey be, and when will thou return?—Nehhmiah. ii. 6.

LITERARY FACULTIES.

42. Eventuality.

Retentiveness of memory, and aptitude for displaying knowledge. Perception and memory of past and present occurrences and phenomena; cognisance of what is transpiring around; ready recollection of facts, incidents happenings, history, events, circumstances, news, stories, general knowledge, and of whatever has been seen, heard, read or previously known and experienced. With large time and calculation—memory of dates. With large form, size and language—of words and names. When large this faculty greatly facilitates the general memory, and memory in relation to all the other faculties. Deficiency—Weakness of general memory, even of matters well understood; forgetfulness, confusion of ideas, and inability to recall.

1st degree.—You have a very bad memory for events, circumstances and occurrences, forget almost everything instantly.

2nd ,, You have a weak and confused memory for occurrences, cannot remember anything for long relating to what has happened.

3rd ,, You have a rather poor memory for events, and are especially forgetful of details, cannot entertain with anecdotes, and will often find it difficult to recall what was intended to be said or done.

4th ,, You have a fair memory, can recollect leading events, interesting particulars and matters especially impressed upon your

mind, yet are liable to forget names and the details of occurrences.

5th ,, You have if cultivated a good general memory of facts, circumstances and the various events happening around you.

6th ,, You have excellent capacity to remember incidents, events, historical facts, stories and biography, have a great desire for knowledge, are fond of books, reading, news, and general information.

7th ,, You possess a wonderfully clear and retentive memory for facts, incidents, and general knowledge, have a strong craving for information, a passion for books, newspapers and reading, and for everything relating to history, biography, literature, and every-day happenings.

To Cultivate.—Try to recall to your mind whatever you read, see, or hear, and think it well over until fully impressed upon your memory; read history, study mythology, tell anecdotes, recall incidents in your own life, keep a diary, putting in all the little details and particulars, recall in the evening what has transpired during the day, commit to memory and as often as you can, tell to some friend every event of importance; in this and other ways impress upon your mind everything you wish to remember.

Remember the days of old, consider the years of many generations. Ask thy father and he will tell thee, thy elders and they will tell thee.—Deut. xxxii. 7.

To Restrain.—Seldom necessary, yet it is well to forget whatever in the past is painful or saddening to remember.

The Athenians spend their time in nothing else but either to tell or to hear some new thing.—Acts xvii. 21.

43. Time.

Appreciation and recollection of the duration, succession and lapse of time, seasons, periods and events, and cognisance of the value of time; punctuality; regularity; ability to keep time in music and measure duration and pause in melody and rhythm; memory relative to the time when things occurred; the chronological faculty. Deficiency—Lack of punctuality and indifference regarding the lapse of time.

1st degree.—You have very little idea or judgment of the lapse of time, are liable to forget even your own age.

2nd ,, You have an indistinct and confused memory for dates, and the time when things transpired.

3rd ,, You do not sufficiently appreciate and value your own time or that of others, are likely often to be unpunctual, or to forget appointments, have a poor memory for time and dates.

4th ,, You have a fair notion of the lapse of time, yet may not always be as regular and punctual as desirable, are liable to forget dates, and would require practice to enable you to keep time in music.

5th ,, You could with practice keep good time in music and remember dates, and have a fair appreciation of the value of time; will try generally to be punctual to your engagements.

6th ,, You will appreciate and value your own time much, as well as that of others, rarely forget appointments, and are punctual to your engagements, could keep excellent time in music, punctuate, remember dates, and tell when any event of which you have a knowledge occurred.

7th ,, You have an intuitive judgment of the lapse of time, remember dates, keep accurate time in music, and tell the time of day almost as well without as with a timepiece, gauge everything according to time, and can wake at any pre-appointed hour of the night.

To Cultivate.—Try to appreciate and value your own time more, as well as that of others, " to engagements be punctual, to be not's a crime, for then you are robbing another man's time," be regular in your habits, rise, retire, prosecute your business and everything by the clock, have a particular time

for everything, and deviate from it as seldom as possible, be particular when speaking of occurrences, and try to remember the exact time and date of which they transpired.

To everything there is a season, and a time to every purpose under the heavens.—Eccles. iii. 1.

To Restrain.—Be less monotonous in your regular routine of every-day affairs, and try not to feel annoyed by the irregularities of others.

44. Tune.

Appreciation of music; sense of modulation; emphasis, accent and pronunciation in speaking, reading, singing; perception and recollection of tone, sound, melody, harmony, and ability to learn and remember tunes. Excess—Constant indulgence in music and singing at improper times and places, and to the neglect of more important duties. Deficiency—Monotony of vocal articulation, and inability to appreciate or learn music.

1st degree.—You have so little idea of music and sounds, as scarcely to be able to tell one simple tune from another.

2nd ,, You have very little taste for music, and less ability to produce it; could not follow it as a profession.

3rd ,, You can appreciate the performance of others, yet are not particularly fond of music, will not go out of your way to hear it.

4th ,, You like music, and have fair musical ability; yet would require much practice to enable you to be proficient.

5th ,, You are very fond of music and singing, have good musical taste, which, if cultivated, would give you ability as a musician if Time is equal.

6th ,, You have a natural talent for music, and with facilities for learning would emphasise correctly, and display much ability as a musician, have a fine ear for music and singing and are capable of deriving much pleasure from this source.

7th ,, You are endowed with extraordinary musical taste and talent, are passionately fond of music, regularly entranced by harmonious sounds; if other organs are favourable, you could not only excel as a musician, but as a composer of music.

To Cultivate.—Learn to play some musical instrument, practise much, attend concerts, listen appreciatively and feelingly to gifted musicians, try to sing, modulate your voice by reciting poetry, and cultivate a love for the harmonious sounds of soul-stirring music.

Praise the Lord upon the harp, sing unto Him with the psaltery and an instrument of ten strings. Sing unto Him a new song. Play skilfully.—Psalms. xxxiii. 2-3.

To Restrain.—Give less time to music, and more to other things.

45. Language.

Linguistic talent, verbal memory; faculty to express thoughts, feelings and emotions by words; ability to learn and speak different languages; communicative expressiveness in countenance, gestures, deportment, nature, art, literature, music, conversation; verbal expression, fluency of speech. Excess—Incessant talkativeness, verbosity, redundancy of words, garrulous loquacity. Deficiency—Inability to speak or converse freely, hesitancy of speech; lack of conversation and verbal expression.

1st degree.—You are very deficient in ability to give expression to your thoughts; can scarcely remember the use of words.

2nd ,, You experience great difficulty in speaking, often hesitate for words, or the right word, are a poor talker.

3rd ,, You have a rather poor command of words, cannot communicate your ideas well, will generally use familiar expressions.

4th ,, You have fair conversational powers, yet are not very fond of talking or fluent in the use of language, generally say what you have to say straight to the point, and in a few words.

5th ,, You have a good command of language, enabling you to give expression to your ideas, with study a fair linguist, yet are not remarkable for copiousness.

6th ,, You have fluency of language, copiousness, and can aptly express your ideas verbally or in writing, generally make use of correct if not eloquent language, can converse well, and have ability to learn foreign languages.

7th ,, You have a great command of language, a remarkable verbal memory and copiousness of expression, readily make quotations, and learn languages with facility by hearing them spoken; are likely to be too wordy.

To Cultivate.—Talk on every possible occasion, just try to tell all you know, read aloud, commit to memory, study languages, turn about clauses, with a view to improve sentences, never be afraid to give expression to your thoughts, ideas and opinions, get up and speak in public if you have an opportunity, and "if at first you don't succeed, try again," and you will find yourself vastly improved after a time.

And Moses said, "Oh, my Lord, I am not eloquent, but am slow of speech, and of a slow tongue." But the Lord said, "Is not Aaron thy brother? I know that he can speak well."—Exod. iv. 10, 14.

To Restrain.—Be more thoughtful, reflective, and less talkative.

REFLECTIVE, REASONING AND INTUITIVE FACULTIES.

46 Causality

The cause-seeking, enquiring, resource creating, metaphysical faculty; power to think, plan, contrive, adapt means to ends, discover, invent, philosophise, argue and reason from cause to effect; originality of thought, comprehensiveness of understanding, mental grasp, deduction, depth, profundity; recognition of the connections subsisting amongst phenomena; ability to think abstractly, synthesise, investigate, trace things and phenomena back to their original source and forward to their consequences; conception and comprehension of theories, schemes and philosophies. Excess—Impractical theorising and metaphysical speculation. Deficiency—Shallowness of thought and reason; lack of originality.

1st degree.—You have no capacity to originate, plan, or think for yourself.

2nd ,, You have little desire to know causes, are very deficient in reasoning power, seldom have an original idea come into your head.

3rd ,, You are rather deficient in ability to understand causes and principles, and have no great originality or planning capacity.

4th ,, You have fair reasoning power, and an enquiring mind, yet do not possess comprehensiveness to understand complicated subjects.

5th ,, Your ability to think, plan, reason, and adapt means to ends is good, you like to know causes, have a desire to get to the bottom of matters which interest you, and are not disposed to accept things as true, without getting reasons for doing so.

6th ,, You have excellent reasoning power, planning and inventive ability, a great desire to trace things to their original cause, are not satisfied with a superficial knowledge, will inquire into and search after the truth, have much originality, a clear, sound and comprehensive judgment, a thoughtful, studious mind, and will think in a deep and logical manner.

7th ,, You possess extraordinary reasoning powers and planning capacity, intuitive perception of the relations of cause and effect, have great originality, comprehensiveness of mind and strength of understanding; are naturally a profound, deep, philosophical and original thinker, mentally resourceful and inventive.

To Cultivate.—Inquire into the cause and the why and wherefore of things more, think, plan, reason, adapt means and ways to ends, think out the best means of overcoming difficulties and bringing about resources, muse over and encourage new ideas, study Phrenology, mental and natural

philosophy, and other kindred sciences.

Prove all things and hold fast that which is good.—Thes. v. 21.

" Come now, let us reason together," saith the Lord.—Isaiah i. 18.

To Restrain.—Seldom necessary, avoid becoming an impractical theorist.

47. Comparison.

Perception of analogy, similarity, differences, resemblances, harmonies, discord, contrasts; inductive reasoning; power to classify and connect ideas and the relation of things and objects with signs; ability to analyse, discriminate, criticise, dissect, illustrate, demonstrate, draw inferences, and appropriate knowledge. Excess—Captious criticism, fault-finding, redundancy in the use of metaphor and allegorical figures of speech. Deficiency—Poor ability to perceive analogies, argue or apply knowledge.

1st degree.—You are very deficient in power to perceive resemblances, cannot classify or draw inferences.

2nd ,, You are deficient in ability to analyse, illustrate, or see by comparison, and lack appropriateness in everything.

3rd ,, You are not much inclined to substitute comparisons, or to observe resemblances, fail to explain things with clearness.

4th ,, You have some ability to illustrate and to see by comparison, yet perceive only striking analogies.

5th ,, You have fair talent to trace resemblances, draw inferences, analyse, illustrate, and compare, have ability to criticise, and can demonstrate with a fair degree of clearness.

6th ,, Your capacity for inductive reasoning is good, you have excellent talent for comparing, illustrating, explaining, criticising, classifying, dissecting, and for discriminating between what is and what is not analogous.

7th ,, You possess remarkable powers of analysis, ability to illustrate, criticise, classify, reason from analogy, can clearly trace out relations between the known and the unknown, have extraordinary powers of discovering new truths by induction, and a passion for analytical investigation.

To Cultivate.—Examine the difference and similarities in people and things, study logic and metaphysics, chemistry, theology and ethics, draw inferences from your studies and observations, and try to explain and illustrate your ideas clearly and with nice and appropriate comparisons.

To whom will ye liken me, and make me equal, and compare me, that we may be like?—Isaiah xlvi. 5.

To Restrain.—Avoid redundantly illustrating, amplifying and criticising.

48. Human Nature.

Intuition; the psychological, detective, character reading faculty; instinctive insight and perception of character and motives; penetration of mind, discernment, sagacity, prophetic foresight, predictive instinct, prescience; capacity to " see beneath the surface "; interest in, and knowledge of, human nature, and ability to intuitively discern and judge of character and motives, and of existing aspects of circumstances from first impressions. It is this faculty which culminates interest in all phases of character reading, human nature studies, phrenology, physiognomy, psychology, prophetic predictions, clairvoyance, etc. Excess—Suspicion, predictive imposition, morbid prognostications and divination, harbouring harmful presentiments. Deficiency—Lack of interest in human nature and of intuitive judgment of character and motives.

1st degree — You are very deficient in power to read character, discern motives, or understand people.

2nd ,, You are a very poor judge of character, easily imposed upon, cannot tell friends from foes, are always being deceived.

3rd ,, You have some ability to judge of the character of others, but are likely often to be deceived, and are rather wanting in foresight.

4th ,, You are a fair discerner of character, but your first impressions are not to be fully relied upon; you will sometimes misunderstand the character and disposition even of intimate friends.

5th ,, You can generally tell whether or not you will like a person, and you can trust much to your first impressions of the characters of others, yet are liable to make occasional mistakes.

6th ,, You possess keen character discerning insight, seem intuitively to understand the motives and disposition of others, and how to manage them; will like to study human nature, and can trust much to the guidance of this organ, as it will seldom lead you astray, teaching you whom to trust and whom to avoid.

7th ,, You are endowed with great intuition of mind, foresight, penetration, and sagacity, power to discern motives, natural capacity to understand the dispositions of others, love to study mental philosophy and human nature in all its phases, can read character at a glance, and your first impressions may invariably be relied upon.

To Cultivate.—Look into the character and motives of others more, do not trust so much to friends or strangers, watch closely their actions and designs, be more suspicious, look at people as if you would read them through, study Phrenology, physiognomy, and human nature in all its phases.

Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.—Job xxi. 27.

To Restrain.—Place more trust and confidence in people, make more allowances for their faults and failings, and be less snspicious of others' actions.

49. Agreeableness.

Affability; persuasiveness, amiability, suavity; smoothness, grace and ease of manner; urbanity; disposition to be youthful, winning, pleasant, bland, pliable, fascinating, adaptable, conciliatory; ability to interest, please and entertain. Excess—Affectation, flattery, palaver, blarney. Deficiency—Sedateness, brusqueness, bluntness.

1st degree.—You are lacking agreeableness, manifest no desire to please.

2nd ,, You have little desire to please, are abrupt in your manners, and often quite unnecessarily provoke the illwill of those around you.

3rd ,, You are rather deficient in agreeableness and suavity, and have an unpleasant way of saying even pleasant things.

4th ,, You have a fair share of agreeableness, yet are not particularly anxious to please, or winning in your manners.

5th ,, You are fairly adaptable and genially disposed, generally pleasing in your conversation and manners, inclined to make yourself agreeable, yet not particularly suave.

6th ,, You are pleasing and bland in your manners, very persuasive, consolatory, and agreeable, have a pleasant way of saying unpleasant things, can adapt yourself to your surroundings, or the company you are in, and you will generally be liked wherever you go.

7th ,, You are remarkably bland, polite, and genial in your disposition, very pleasing, persuasive, and consolatory, peculiarly winning and fascinating in your manners and conversation, say and do even disagreeable things in such a way as to be acceptable, and at which no one can take offence, and you generally please everybody, even opponents.

To Cultivate.—Adapt yourself pleasantly to your surroundings, and the company you are in, encourage a desire to please others, try to feel agreeably, be polite, and express your feelings in as pleasant and bland a manner as possible.

Pleasant words are as a honeycomb, sweet to the soul.—Prov. xvi. 24.

A word spoken in due season, how good it is.—Prov. xv. 23.

To Restrain.—Seldom necessary. "A soft answer turneth away wrath."

SUMMARIES OF CHARACTER.

The above engraving illustrates the various grades of intelligence, and, to the observant eye, is a strong argument in favour of Phrenology.

The following summary briefly describes the person for whom it is marked, but does not pretend to give an entirely accurate description, which can only be given in a full written statement, the fee for which is *Two Guineas.*

In order to point out which of these summaries is suitable to the individual for whom it may be filled in, also the occupation, profession, or calling for which he or she is best adapted, care and judgment are required in balancing the Organs, and taking into consideration the effect of the temperaments, &c., interdependent upon each other.

As there is a tendency with many young persons to a diversity of pursuits, only the leading ones for which they are particularly adapted are pointed out, and it must be remembered that pointing out a pursuit does not in all cases indicate that they will be eminent in that particular branch, but that it is more in conformity with his or her natural capabilities than any other.

The fee for filling in the summary is Two Shillings and Sixpence.

THE 7TH DEGREE.

Brief Summary of the Character of M.....

You are endowed with an intellect of a very superior order, great brain power, intellectual vigour, and strength of understanding, adapting you for a leading and an important position in public affairs, or some of the higher professions; are capable of taking a place in the first ranks among the intellectuals of the age; are a philosophical and profound reasoner; a deep and logical thinker; have an active, vigorous mind, an intense desire for knowledge and information, and power to originate thought; new ideas and plans are constantly coming into your mind; you will bring everything to the test of your reason and judgment, accepting or rejecting in accordance as they agree with the same. You will manifest many prominent traits of character. If Language is marked 6 or 7 in degree you could be an excellent orator; if Comparison is large, or very large, you will speak in a pleasing and comprehensive manner by illustrations, allegories, &c., and will have great ability to criticise, especially things connected with the intellect. If Ideality and Sublimity are 6 or 7 in degree you are a true poet. If Constructiveness is marked in a large degree, in combination with large Causality, and a good development of the perceptive faculties, you will have great ability to understand mechanism, to carry out engineering, architectural and mechanical projects and designs, to invent and improve on inventions; or you may have great literary, theological, scientific, or artistic abilities, according to the combination of the mental faculties, and the use you make of them. If all the faculties are large and evenly developed you will be an all-round genius. You possess a great mind, and intellect, and if you make

the best use of your natural abilities you are capable of exerting a vast and extended influence, of rising to a pre-eminent position, and of making such an impression on the world as will cause your name to be remembered. Being possessed of an intellect superior to many, you are more accountable, and should use it to a good and noble purpose, trying not alone to benefit yourself, but others. It is only in accordance with the use you make of it that you are worthy of commendation, and you should seriously take into account your responsibility. Should you not make a full and proper use of your intellect, or abuse it, you are greatly to be censured, and are akin to the man who buried his talent; and it were better you were only marked 2 or 3 in degree.

By cultivating and restraining the various organs marked in chart, you are suited, both mentally and physically, provided the circumstances and surroundings of your life do not materially interfere, for—

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THE 6TH DEGREE.

Brief Summary of the Character of M.....

You are endowed with considerably more than average talents and abilities, a large amount of intellectual strength and vigour, comprehensiveness of mind and practical judgment. You will take broad and comprehensive views, will think in a deep and logical manner, and are capable of attaining a leading, influential, and responsible position. Your mind will be keen and logical in its conclusions, and your brain of that quality which will give activity as well as strength of understanding, enabling you to criticise whatever you see or hear; you will not accept things as true because others do, but will bring matters to the test of your own judgment. You have a great desire for knowledge and information of all kinds, and are likely to be well informed on many subjects, will value experience, and will be inclined to act on your own responsibility. If the perceptive faculties are largely developed, you will have an eager desire to gather facts, will be scientifically inclined, and will manifest a very practical intellect. If the reasoning faculties are large, you will have great powers to reason, analyse, discriminate, and trace things to their original cause; to plan and manage affairs, business or otherwise, and, with large Activity and Hope, will be very enterprising. With large Contrtuctiveness, will have ability to readily understand mechanism engineering, architectural work, mechanical designing, and will be of an inventive turn of mind. With the executive faculties large will have great power to execute business affairs, &c. If organic quality is good and the intellectual faculties, Ideality and Language large, you will be endowed with literary, artistic or poetical talents, with ability for public speaking, and if the moral and reasoning faculties are large, you will be inclined to the study of religious subjects, ethics and theology, and so on with all the various combinations, and you are capable of attaining a high and influential position, such as should not alone benefit yourself, but others. Having considerably more than average intellectual powers, you should consider your responsibilities, restrain selfish motives, do not make use of them in crushing the weak, but endeavour to turn them to the best account, so as to benefit others well as yourself,

By cultivating and restraining the various organs marked in Chart, you are suited, both mentally and physically, provided the circumstances and surroundings of your life do not materially interfere, for—

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= an active imagination, artistic tastes & love of refinement. She is particularly adapted for Descriptive Literary work & Elocutionary art; & could be a first-rate Teacher. Is apt-in acquiring & likewise in imparting knowledge. Being highly susceptible to matters artistic she may later on display more than 5th Degree of Summary average musical talent.

THE 5TH DEGREE.

*Brief Summary of the Character of M*iss Christine M. Wright.

You possess more than average intellectual abilities, and are capable of attaining a good position in the direction of your leading faculties, and through your abilities and industry combined, are capable of acquiring a good education, of being well informed, and of manifesting talent of a high order, if you persevere, cultivate, and make the best use of your talents. If the intellectual faculties are well developed, together with Ideality and Language, and a good quality of organisation, you will manifest an active sensitive mind, talent for intellectual work, literature, art, science or theology, with ability to speak well and eloquently and will be refined in your manners. With Comparison and Causality large, will explain things with clearness, will be critical, of an enquiring mind, having a desire to know causes, ascertain facts, and get to the bottom of matters. With large perceptive faculties will be practical, and take matter of fact view of things, and with Activity and Hope, and a good development of the executive faculties, will be enterprising and pushing in business. With large Constructiveness, perceptive and executive faculties, will have good mechanical abilities, and with Causality added will be reflective, have a mind to plan and manage affairs, and given to invent; and so on with other combinations. You should endeavour to make the best use of your abilities, put them out to good usury, study well your own character as marked in Chart, so as to be able to economise, and use your power to advantage, never waste either your mental or physical powers in any unnecessary cause, aspire to a good position, worthy of yourself and your abilities, and make every possible effort to attain it; set your goal afar off, always have good motives, and an object in view worth gaining—an individual without an aim in life is of comparatively little worth, and without exercise the intellect is subject to becoming weaker;

"Attempt the end, never stand in doubt.
Think nothing so hard but search will find it out."

With the abilities that you possess, if made a full and proper use of; you should attain a good and worthy position, and be very successful in life; if not, it will not be the fault of your organisation.

By Cultivating and Restraining the various organs marked in Chart, you are suited both mentally and physically, provided the circumstances and surroundings of your life do not materially interfere, for—

This little lady possesses an exceedingly quick, active, bright intellect; a very active enquiring mind; great aptitude in acquiring knowledge & she will usually display herself to exceptionally good advantage. She is exceedingly sensitive to praise or blame, very ambitious, aspiring & actively progressive; very warmhearted, affectionate & fond of children, animals or pets; very friendly & sociable, open-minded, yet cautious. She has a strong moral development & much Ideality giving

THE 4TH DEGREE.

Brief Summary of the Character of M.....

You have a mental and physical organisation with which, if cultivated and made a proper use of, you may accomplish much. You have strength of mind sufficient to enable you to attain a good share of success in life if you will be persevering and industrious in your undertakings. You have ability and talent which, if made the best use of, will return you a good percentage, and will be of benefit to others as well as yourself. Study the weak and strong points of your character as marked in your chart, and ascertain therefrom what you are best suited for, and, if possible, follow it as a means of making the best use of your talents. Concentrate your mind, do not be wavering, changeable, or undecided, but be energetic and determined, as much of your success will depend on it. Cultivate courage, so as to enable you to fight your own battles in life, try to rise superior to the difficulties you may encounter. Be careful to form friendships only with those who are of good principle. Do not mind so much what others may think or say of you, as the censure and opinions of the unworthy may be a check to your progress, and once you commence anything never give up without a good reason for doing so. If you are disposed to lose confidence in yourself do not give way to the inclination, but remember that Phrenology tells you, on a scientific basis that has been tried by thousands, the abilities you possess, the position in which you may and will attain success, except circumstances are much against you. Do not indulge gratifications of the present when such gratifications will have an injurious effect upon the future. Abstain from all those things that would in any way prevent you from rising to the height your abilities would enable you to attain. Cultivate stability of character, so that people may recognise that you have a mind of your own, and in every way turn your faculties to good account. You are possessed of capabilities which should enable you to take a good, a respectable, and fairly responsible position.

By cultivating and restraining the various organs marked in chart you are suited, both mentally and physically, provided the circumstances and surroundings of your life do not materially interfere, for—

THE 3RD AND 2ND DEGREES.

Your mental and physical organisation is such as will enable you to gain respect and confidence at employment that will require carefulness and industry and ability to serve under others. If you make up your mind to be steady, sober, and painstaking you will be appreciated and likely to derive many benefits from those in whose employment you may be engaged. The danger you will have to guard against most is the influence which unworthy people, or seeming friends, may have over you. You are not inclined to originate wrong, but require to be on your guard against imitating it. Try all you can to improve your intellectual faculties, take special pains to cultivate and restrain those organs marked in your chart for that purpose. Avoid all kinds of stimulants, narcotics, low company, and everything that has a lowering tendency. Try to make the acquaintance of persons whose minds and tastes are cultivated and who are of a good moral character. Cultivate reverence for the spiritual and everything connected with it, in every way try to improve your mind, and whatever you undertake or do take pains and try to do it as well as possible, even though it may seem a small affair; in this way you will please others and, derive personal advantage. Make the most of your present position, if it is in any way suited to you, as changeableness and indecision is not likely to benefit you.

By cultivating and restraining the various organs marked in chart, you are suited, both mentally and physically, provided the circumstances and surroundings of your life do not materially interfere, for—

THE 1ST DEGREE.

Your organisation is such that you will require the guidance of other intellects in most of your undertakings; your mental powers are weak, or not sufficiently active; you seldom think for yourself, or exercise your own judgment, but do things, and believe in things, because others do; you have evidently inherited much of your weak tendencies; you are hardly likely to manifest capabilities sufficient to enable you to follow a regular occupation or business. Yet there is the possibility of greatly improving your mind which you should hold yourself responsible to do; make every effort to cultivate and restrain those organs marked in your chart, strictly follow out the advice given in verbal statement, and observe remarks below.

HEALTH TABLE.

Good health promotes, illhealth retards the mind's powers hence its connection with Phrenology. To know the strength of each of the following physical conditions will in most cases be invaluable to persons, whether apparently enjoying good health or not; many think they have a stronger constitution than is really the case, while others are inclined to think they have physical weaknesses, when in reality they may possess a tolerably strong constitution; thus some go on ignoring their weak tendencies, until at last their health gives way, while others eventually weaken their constitution through fear and ignorance. To know is to be on your guard, and thus strengthen these conditions, if necessary, as advised. It is essential in determining character, that the Phrenologist should understand and carefully consider the state of the physical constitution in relation to the faculties of the mind. Our advice is based on hygienic principles and the study of the physical conditions upon which the health of the brain so much depends. We never prescribe medicine, you should go to a properly-qualified medical man for that.

The fee for filling in this table is Two Shillings.

Physical Conditions.

Breathing Power .....

Circulatory Power .....

Digestive Power .....

Present state of health .....

Breathing Power.

1st degree.—Your breathing is short and laboured, you have barely sufficient lung action to support life.

2nd ,, Your respiratory organs are rather poorly developed, it is with difficulty you take a long breath, inclined often to feel tired and languid, easily take cold, and unless great care is taken are liable to consumption.

3rd ,, You do not breathe sufficiently deep to thoroughly vitalise the blood, and as a consequence are liable to colds, which have a tendency to settle on the lungs, and so induce disease, but while your lungs remain sound you may hope to ward off disease, and greatly improve your breathing power and general health by right living and proper exercise.

4th ,, You have fair breathing power, but are rather subject to colds, and affected by changes in the weather, and you need to strengthen and expand your lungs; breathe deeply and freely, and avoid sudden atmospheric changes.

5th ,, You have good breathing power, and capacity for creating bodily heat, yet should increase the power of your lungs; speaking and singing is good exercise.

6th ,, You have excellent breathing powers, are capable of resisting cold, and maintaining uniform vital heat throughout the body, and so adding vigour to your mental and physical

7th ,, Your respiratory organs are admirably developed, giving you a strong hold on life, great power to resist cold and ward off disease; have an exuberance of animated feelings, spirit, and buoyancy.

To Cultivate.—Take regular, but gentle, physical exercise in the open air, breathe freely and deeply, throw back the shoulders, expand the chest, inflate the lungs slowly, filling them at every inspiration and emptying them completely, frequently try how many deep and long breaths you can take, keep the mouth closed and breathe through the nostrils, more especially when just going out, and coming in contact with the cold air, sit, stand, and walk erect, avoid leaning and stooping, dress loosely, see that your sleeping apartments and all your rooms are well ventilated, and the air you breathe is pure, avoid close and crowded rooms, damp and moist places, and of exposing your body to sudden atmospheric changes, and particularly avoid ardent spirits.

To Restrain.—Not necessary.

Circulatory Power.

1st degree.—Your circulation is very weak, your pulse feeble or irregular, and liable to terminate suddenly.

2nd ,, You have a poor and uneven circulation, suffer greatly from changes of atmosphere, often feel chilly even in warm weather, are troubled with headache, pressure on the brain, and very cold extremities.

3rd ,, You have a rather poor circulation, which has a tendency to retard the thinking powers, liable to cold extremities, uneasiness and palpitation of the heart, cannot withstand extremes of cold and heat.

4th ,, Your circulation is not remarkably good, so that you will sometimes feel chilly or have cold extremities.

5th ,, You have fair circulatory power, yet should endeavour to increase it; with an ordinary amount of exercise may keep the circulation equal, and be uniformly warm.

6th ,, Your circulation is generally good, and you will not be likely to suffer much from cold extremities, or changes of climate; have much power to resist disease and cold, and keep up uniform vital warmth.

7th ,, You have strong and steady pulse, and an excellent circulation; the temperature of your body is nearly always equal; you are able to withstand great cold or heat, and will not readily contract disease.

To Cultivate.—Take as much out-door exercise as possible. Keep yourself in action; move about briskly, and, if your health will allow, sponge yourself daily with cold water; after which rub well with a coarse towel; wear thick woollen garments, and never retire to sleep with cold feet. The Turkish bath, tepid foot-baths, brisk and hard rubbing of the feet, hands, and chest, walking, breathing, and gymnastic exercise, horse-back riding, skating, rowing, and climbing hills, are all beneficial in promoting and equalising circulation.

To Restrain.—Not necessary except in disease, when the cause must be removed.

Digestive Power.

1st degree.—You are a great sufferer; everything you eat or drink causes pain.

2nd ,, Your digestive organs are in a very weak state; you can scarcely digest any kind of food without pain, and are almost constantly suffering from indigestion.

3rd ,, You have rather poor digestion, and a variable appetite; seldom eat your food with a relish, and are predisposed to dyspepsia, which has a tendency to cause you often to feel gloomy and dispirited.

4th ,, Your digestive power is only fair, and you need to be careful in regard to diet, as you are liable to suffer from indigestion.

5th ,, You have good digestion, yet liable to disarrangement, and may easily be impaired by improper food, and wrong habits of eating.

6th ,, Your digestive organs are in excellent condition, you relish your food well, and whatever you eat does you good, and contributes to the nourishment of your system; are rarely troubled with indigestion.

7th ,, Your digestion is almost perfect, you have an excellent appetite, and can eat almost any kind of food without injury.

To Cultivate.—Eat slowly of plain, simple, well cooked and easily digested but nutritious food (see Food Table), drink little while eating, thoroughly masticate your food and let the quantity you take be moderate, engage in cheerful conversation over meals, try all you can to enjoy what you eat, be very careful to take only such things as agree with your constitution, and do not begin either mental or physical exertion directly after meals. Avoid condiments, stimulants, very full or heavy meals and late suppers. Observe strictly the laws of health, practice breathing full and deep, and exercise freely in the open air.

When indigestion is very troublesome, rubbing and kneeding of the abdomen will often give relief; rub and pat or lightly pound the stomach, chest and bowels, banish from your mind all anxiety or worry, and endeavour to surround yourself with cheerful influences; food will not digest under an irritated, fevered, or troubled brain.

To Restrain.—Not necessary.

Present State of Health.

1st degree.—Your health and constitution is in a very low, feeble state, so that you are capable of accomplishing or enjoying little or nothing.

2nd ,, You have a delicate constitution, are liable to constant ill-health, and must make use of every means for its improvement.

3rd ,, You are wanting in recuperative power, are easily fatigued, often ailing, and seldom capable of much physical or mental exertion; with care and proper diet your health should be improved; take plenty of sleep and restful recreation, economise vitality, and avoid over-doing.

4th ,, You have a fair degree of health, but are liable to ailments, and need to live regularly, attend to healthy exercise, proper food, and be careful not to over-work, and thus break down your constitution.

5th ,, You generally enjoy good health, have a tolerably strong constitution, can work with efficiency, and endure and accomplish much, yet should economise your powers.

6th ,, You have a healthy, vigorous constitution, can endure continuous labour without fatigue, are capable of manifesting great efficiency in both mental and physical action, of resisting the ill-effects of climate, and in all probability will live to an old age.

7th ,, You have a powerful constitution, are perfectly sound and healthy, buoyant, full of life and vigour, seldom or never experience aches or pains, feel and enjoy existence in the highest degree, possess great powers of endurance and capacity to ward off disease; have evidently come from long lived ancestors, and in all probability will live to an old age.

To Cultivate.—First ascertain the cause of your ill-health; if the digestive, circulatory, breathing powers, the vital or motive temperaments, or other conditions are marked low, special care should be taken to cultivate them, and if necessary get medical advice; spare no pains to bring yourself under right physiological conditions, and never from thoughtlessness or other causes transgress the laws of your nature.

To Restrain.—Not necessary, yet there is a tendency with those who enjoy the height of health and vigour to be careless and reckless, and so ill-use their constitution that they do not live to the age they would with care.

THE FOOD TABLE.

Food has a greater effect upon the mind than is generally supposed, increasing the intellectual powers, moral inclinations, social feelings, or animal nature, and has an influence on the skin and complexion. It is of importance to all to know the kinds and quantity of food best suited to their constitution, and especially to those who may be suffering from indigestion, dyspepsia, or ill-health of any kind. Those who are thin, spare, or deficient in flesh, can have the Food Table marked so as to cause in a short time a manifest alteration in their appearance, and those who have a superabundance of flesh can have it decreased without weakening the constitution. Some are better with vegetable and farinaceous food, while the mental and physical conditions of others are such as require a certain amount of animal food. If individuals were more careful regarding what they eat and drink and the quantity they take, they would be better mentally, morally, and physically, enjoy life more, have a clear, healthy complexion, and experience that healthy state of body and mind so much to be desired.

The fee for marking the Food Table is Three Shillings.

Conditions of Food.	Large Quantity.	Average Quantity.	Moderate Quantity.	Small Quantity.	Avoid.
Lean Beef or Mutton					
Fat ditto					
Ham, Bacon, or Pork					
Poultry and Game					
Soups					
Fish					
Oysters and Shell Fish					
Eggs, raw or beaten					
Do. lightly cooked					
Raised Bread (white), not new					
Brown or wholemeal, ditto					
Oatmeal porridge					
Farinaceous Foods					
Rice, plain or in puddings					
Pastry, light					
Potatoes					
Beans, Peas, or Lentils					
Root Vegetables, Parsnips, Carrots, &c.					

FOOD TABLE—Continued.

Conditions of Food.	Large Quantity.	Average Quantity.	Moderate Quantity.	Small Quantity.	Avoid.
Fresh Vegetables, Cauliflowers, Greens, &c.					
Ripe Fruits, raw					
Ditto stewed or cooked					
Milk					
Butter					
Cheeses					
Sugar and other sweet articles					
Tea and Coffee					
Cocoa					
Water					
Wines, Spirits, and Malt Liquors					
Condiments, Vinegar, Pickles					
Salads					
Green Stuffs, Lettuce, Celery, &c.					
Cucumbers and Radishes					
Food requiring masticating or chewing					
Food, semi-liquid, Broths, Stews, &c.					

If any article is marked to be taken in a large quantity it means that it should be taken as a principal article of diet, and not in excess; changes of climate, occupation, and various periods of life, may necessitate change in the marking of this table.

SUPPLEMENTARY.

Number of meals per day .....

Approximate quantity of solid food required per day, if sedentary ..... ounces

do. do. do. if physically active ..... ounces

Time required for each full meal ..... minutes

Amount of sleep required ..... hours

Baths required per week, cold, tepid, sponge, or shower .....

do. do. tepid or ordinary warm washing bath...

Turkish Baths .....

Class of Literature suitable to interest and improve the mind—

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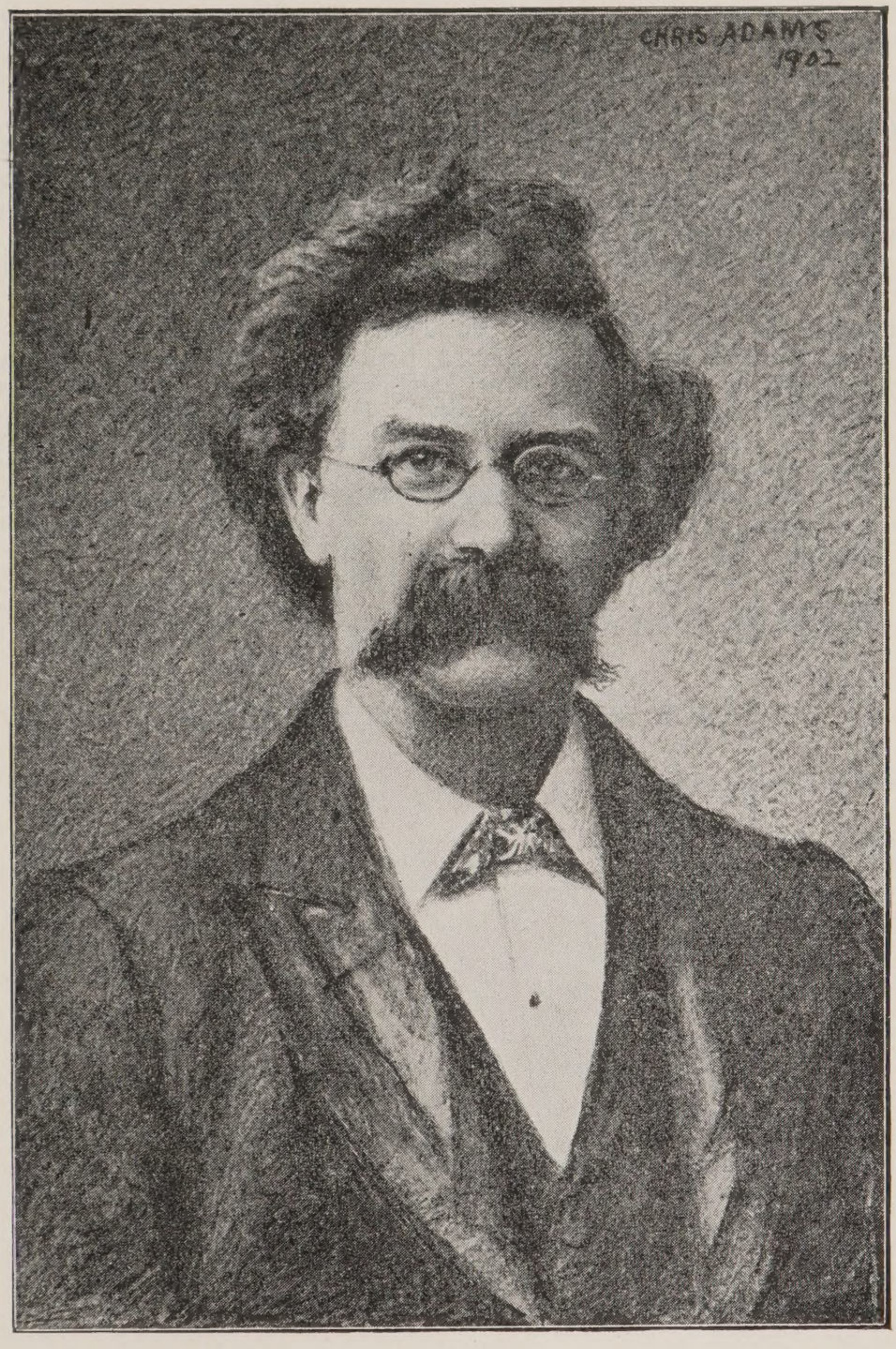
MARRIAGE CHART.

The more closely your matrimonial partner corresponds with the description given the better suited to you will the person be.

Qualities of Matrimonial Partner.	Very large.	Large.	Full.	Aver-age	Mode-rate.	Small.
Social disposition and affections should be						
Domestic qualities ..... „						
Moral and religious development „						
Intellectual powers ..... „						
Size of head..... „						
Quality of organisation ..... „						
Degree of culture ..... „						
Love of refinement, order & taste „						
Cheerfulness of disposition ..... „						
Mildness of temper, & self-control „						
Regard for praise & public opinion „						
Self-reliance and dignity of character „						
Desire for progress and advancement „						
Perseverance & energy of character „						
Cautiousness, prudence, forethought „						
Carefulness, economy, management „						
General memory & conversational powers..... „						
Observing faculties, practical talent „						
Reasoning faculties, planning ability „						
Vital temperament ..... „	Strong.	Full.	Medium	Mode-rate.		
Motive temperament ..... „	Strong.	Full.	Medium	Mode-rate.		
Mental temperament ..... „	Strong.	Full.	Medium	Mode-rate.		
Complexion	Very Dark.	Dark. Brun-nette.	Medium	Rather Fair.	Very Fair.	
Colour of hair	Black.	Dark Brown.	Medium	Light Brown.	Auburn.	Flaxen.
Colour of eyes	Black.	Brown or Hazel.	Dark Blue.	Light Blue.	Dark Grey,	Light Grey.
Physical shape and development	Stout and Plump.	Rather full Build.	Aver-age Size.	Rather Slight.	Angular and Sharp.	Tall and Muscu-lar.
Most suitable age for self to marry, about...						
Most suitable age for partner to be						

For explanation, see Marriage Table and Article on pages 63 and 64.

BRIGHTON'S PHRENOLOGIST HONOURED.



From Pencil Drawing By CHRIS. ADAMS

Professor J. Millott Severn, F.B.P.S.

President of the British Phrenological Society, Incorporated.

The distinction of being the first provincial and professional member to be elected to the presidential chair of the British Phrenological Society was conferred last week upon Prof J. Millott Severn, of West Street, an excellent pencil sketch of whom appears above. The sketch is of unusual interest for two reasons; first, on account of its life-like qualities, and secondly, because the draughtsman turned his attention to Art in response to the urgent recommendations of the Professor, a step which has been fully endorsed by extremely satisfactory results. As may be gathered from the portrait, the Professor is a genial soul, though on the claims of his profession he can be

serious enough. For many years now he has been working conscientiously to raise it to the level of the exact sciences, and signs are not wanting to show that he is at length within measurable distance of attaining his ideal. Since his election became generally known he has been deluged with letters of congratulation from all parts of the country.—*Hove Gazette, March 24th*, 1905

FROM THE DUCHESS OF YORK, PRINCESS OF WALES.

" DALMENY PARK, *April 11th*, 1897.

" The Lady-in-waiting presents her compliments to Mr. Joseph Millott Severn, and is desired by H.R.H. the Duchess of York to thank him very much for the Phrenological and Physiognomical sketch which he has kindly sent her."

Professor Severn has written, published descriptions of and has personally interviewed more distinguished personages—Noblemen, Statesmen, Ministers, Authors, Actors, and other celebrities than any other living phrenologist, including—T. P. O'Connor, M.P., Henniker Heaton, M.P., Lloyd-George, M.P., Dr. Clifford, Rev. C. M. Sheldon, Dr. F. E. Clark, D.D., Paderewski, Kubelik, Sarasate, Sousa, Miss Marie Hall, Robert Blatchford, George R. Sims, Bart Kennedy, I. Zangwill, Edward Terry, George Alexander, Albert Chevalier, Ranjitsinhji, the late Dr. Joseph Parker, Dr. Talmage, G. J. Holyoake, Dan Leno, Wilson Barrett, Phil May, &c., &c.

The fee for written delineation in this and following pages is 5/-

BRIEF WRITTEN DELINEATION

of the Character of—

M.....

REMARKS BY THE AUTHOR.

READER:—It should be impressed upon your mind the great benefit and advantage you may derive from obtaining phrenological advice and studying well your character, so that you may not alone benefit yourself, but others. Self-knowledge is the essence of all knowledge, and Phrenology, more readily than any other science, or system of education, or training, will enable you to gain that knowledge. It will point out to you your talents, capabilities, aptitudes, and excellences, and tell you how to make the most of them, and thus save you the expense, trouble, and consequent disappointment of training for professions for which you may by nature be quite unadapted, as it will also point out to you your weak tendencies and deficiencies, and teach you how to cultivate and correct them, and will show the right man for the right place. Phrenology opens up to individuals their responsibilities, hence it will greatly promote morality, ethics, and religion. If an individual is possessed of talents, he has a right not only to make use of them, but to improve them. You may possess good mental abilities, giving you practical judgment, much power to reason, and a strong desire to acquire knowledge and learning; it may be in connection with theology, medicine, the law, drawing, painting, music, mechanism, or some of the other sciences, professions or employments, according to your natural tastes, but you have not tried your abilities, or trying, have failed. Phrenology can tell you why it is so, whether it is owing to deficient self-esteem, firmness, concentrativeness, hope, &c., and at the same time tell you how to cultivate or restrain these and other faculties, according as it is necessary in your mental organisation.

A great deal of the human misery and unhappiness that exists in the world might be avoided if individuals would study more their own character, and avail themselves of phrenological advice.

It is as necessary to get advice from the Phrenologist concerning the mind and mental powers as it is to get advice from the medical practitioner concerning physical and bodily ailments, and more especially is it so with those who are suffering from nervousness, mental depression, despondency, and low-spiritedness. In such cases it is not medical advice they need, and the candid physician will tell them so; it is mental advice they require, and such individuals would do well to consult a reliable phrenologist.

Special consultations are given to those who are suffering from any particular mental worry, trouble, or anxiety in connection with themselves or others. *The Fee in this case is Five Shillings for each consultation.*

The difference between a phrenological examination and a consultation, is that the former advice is given from the formation of the head and temperaments, quite independent of the circumstances and surroundings of the individual The latter advice takes into consideration special troubles of the mind, mental, moral, and social, concerning which the phrenologist is consulted.

COUNSEL TO PARENTS AND OTHERS.

I am frequently asked at what age, and how often should a person be phrenologically examined. In reply, I would say that a phrenological delineation is decidedly useful at any time, from baby-hood, right up to old age. When a child is only a few months old, the phrenologist is able to tell if there is any malformation of brain, and the existing

Healthy Mental Characteristics.

to know which may save parents much anxiety concerning their little ones. Between the ages of two and fourteen invaluable advice may be given with regard to early training; the capacity to acquire education, the kind of schooling children should have, and their

Adaptability to Pursuits.

During these years children, and especially those who are inclined to be precocious, should have at least one or two examinations, and on no account should they go beyond fourteen years without phrenological advice. Young men and young women commencing their business careers do well to consult Phrenology, as also do older individuals. Since by the aid of science mental capacities may be revealed, it becomes

A Moral Responsibility.

on the part of everyone to avail themselves of phrenological counsel. In fact, in these days of keen competition no one can afford to ignore so important a matter. Should a youth be taken from school too early, or spend even a year at school longer than is necessary, or the same amount of time in a pursuit for which he has no ability, those who have been more

Fortunate in Acquiring

a proper education, and in selecting the right occupation or profession, will slip ahead of him, and he may never be able to make up the lost time.

During my professional career I have examined nearly one hundred thousand persons, representing every class of individual, including two thousand Oxford undergraduates, students, and scholars. For many years I have made a special study of trades,

Businesses and Professions,

and the peculiar fitness of individuals for the many different callings in life. I have written extensively on these subjects, and feel competent to advise in these matters, in which I am recognised to have had an unique experience. Further, a real interest in the welfare of my fellow-men, and especially those who are wishful to make the most and best of their

Natural Abilities

compels me—even at the risk of being thought egotistic—to tell you, reader, that by the aid of Phrenology I can help you to know yourselves better, and explain to you how you can do better for yourselves than is possible without this help. Do not delay. It is no exaggeration to say it may be worth hundreds of pounds to you.

A PROPER EDUCATION.

We have, or have had, profound scholars and men of genius in every branch of learning. It is stated that the Great Grecian Philosopher Aristotle was possessed of all knowledge existing at his time, and vastly augmented it. This must have been an extraordinary acquisition, even at the time he lived, 400 years before the dawn of the Christian era. Now that philosophy, literature, science, art, and knowledge generally are so far advanced, it would be difficult to find a person who could boast of such an attainment. To be a good mathematical, or classical scholar, a linguist, artist, or scientist, in some branch or department of study, is regarded at the present time as no mean accomplishment. Nature adapts

One Person for One Thing

another for some other thing, and some may be equally adapted for many things.

To have a proper education is to be educated according to an individual's mental and physical capacities; a great number of persons are apt to lose sight of this fact, some may even ignore such a statement; yet it is a standpoint from which all thinking and reasonable individuals cannot well get away. It is, indeed, an important matter especially for parents and teachers to consider.

At the present time there is too great a tendency in schools, to educate one and all alike, without taking into consideration temperament, and mentality. It is not possible for all children even under similar circumstances, and with the same advantages, to acquire the same education. All children are in more or less degree differently constituted, consequently differently gifted. It should be the duty and interest of every parent to

Find out

the mental and physical capabilities of their children, if possible, and educate them accordingly, even though it may be at much self-sacrifice.

The cause of a great deal of failure in after life is a lack in the first instance of suitable education and training.

One of the advantages of Phrenology is, that it points out the kind and degree of mental capacity a child may possess, even at an early age, and aided by it and Physiology one can tell to what extent this capacity might be developed by education and training, without injury to the system. This being so, how very necessary that Phrenology should be consulted before a child commences its education, so that parents and guardians may be put on

the right track, and as far as possible provide for it a suitable education according to its mental capacity and physical constitution.

Hundreds of Pounds

are sometimes spent on a young man's education without any very beneficial result, his mentality being such that with all the advantages of a most elaborate—may be an university—training he is incapable of acquiring a high-class education; or he may have been pushed along in branches of learning for which he has little or no talent. If his deficiency of mentality unfits him for acquiring a higher-grade education, this large expenditure of time and money on his schooling might have been saved; or should it be that his education has been misdirected, what a great amount of drudgery and disappointment both for the individual, his parents, and friends, might have been prevented.

Children with clever minds are often pushed along too rapidly, and others are punished for not doing what may be quite out of their mental power to do; the consequence being that their mental and physical organisations are completely ruined; and the life, or if not that, the

Mental Brilliancy

of such, is not unfrequently brought to a premature end, or they are incapacitated from accomplishing that which their abilities would have enabled them to have adorned had their education been more gradual, and suitable, and their nature and disposition better understood.

It is a great and important matter to know how soon a child should be sent to school, and when sent, in what direction its studies should be especially directed. Some may require a long and continued education to render their minds susceptible to understanding; such may with advantage be sent to school rather early, and with

Genial Treatment

and encouragement, come out fairly well by the time they have reached their 'teens; while with others, it is not so much a matter of early or continued education, as the regulation, right direction, and proper discipline of the mental faculties; such would learn if put to school at the proper age, as much in two or three years, as others would in the whole period of a long schooling.

Mental and temperamental conditions alone, must decide at what age or how long a child should be educated. Nature's law is the only fixed law, some minds arrive at maturity much sooner than others; some learn quickly until they reach their 'teens, but acquire knowledge comparatively slowly afterwards; others can be taught but little in a systematic way until they are well on to manhood, when they commence to understand, and learn very thoroughly; while again some of

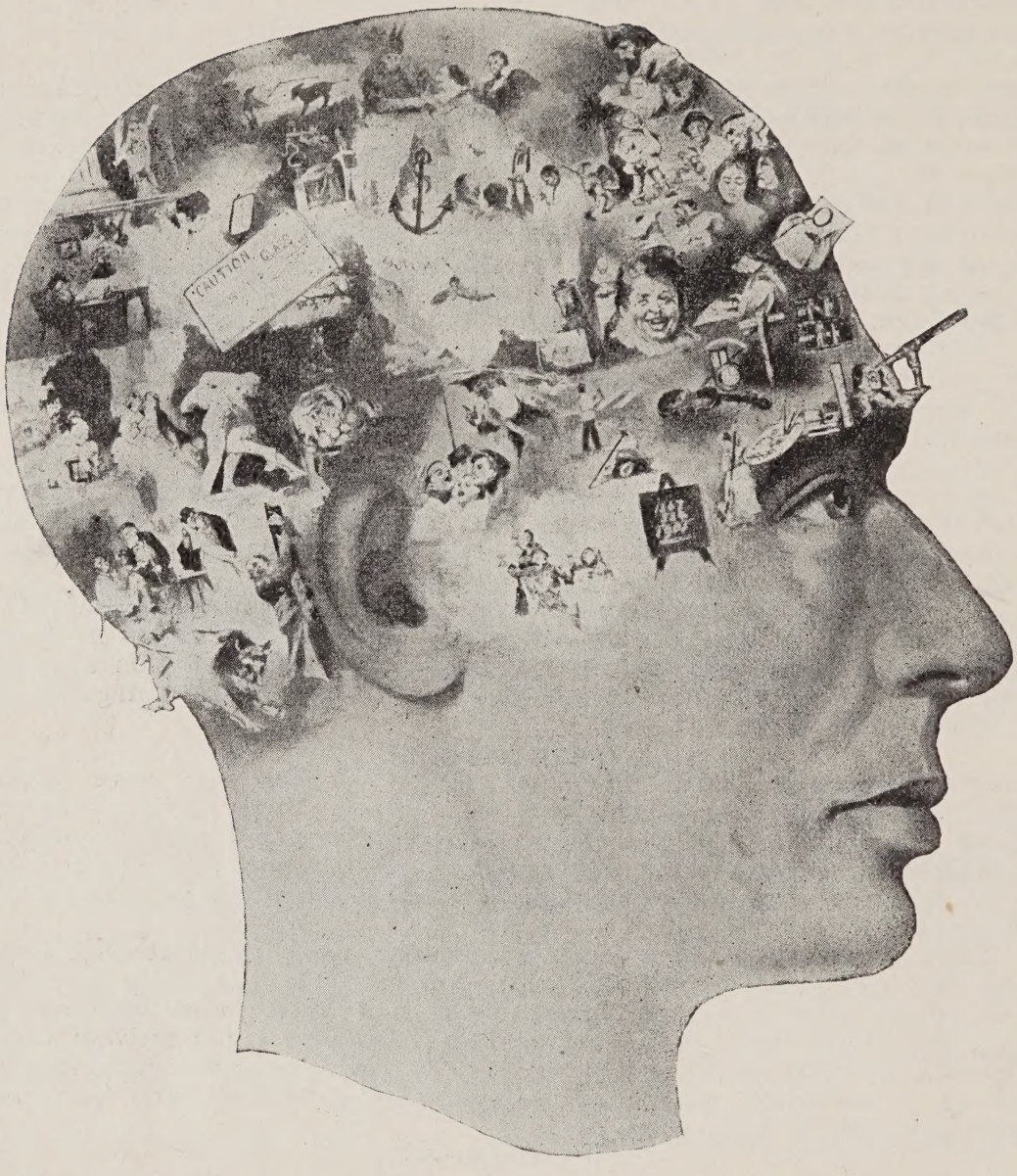
Our Cleverest Men

would probably have achieved nothing in particular, had their education not been systematically extended until they were twenty-five or thirty years of age.

Parents cannot be impressed too strongly with the fact that their children's future success depends greatly upon a proper education being given them according to their mental and physical organisations, and that the only known means of ascertaining the capabilities of their children's organisation is by the application of Phrenology.

"KNOW THYSELF."

It was the custom in olden times, after building a temple, for the ancient sages and philosophers to assemble to consider a motto for their public edifice, and these were the words selected and written in golden capitals on the splendid Temple of Delphos, as the most important maxim that the wise men of Greece could hand down to unborn generations. "Know thyself." How impressive these words must have been upon the minds of both young and old, as they glittered in the sunshine. The progressive individual desirous of making the most and best of his natural capacities, needs to *know himself* phrenologically, and how he may use his gifts to the best advantage. Phrenology claims to be the most practical of all other systems of mental philosophy, because it gets at the source of mental manifestations. It demonstrates that the brain is the organ of the mind; where there is a want of brain, there is a corresponding want of intelligence, as an illustration compare the small heads of idiots, with the large heads of philosophers, men of intellect, and leaders of thought. Size, other things being equal, denotes power.



Symbolical Head from a Painting by Chris. Adams, Esq.

The above symbolical head has many phases of interest. It is taken from a large original oil-painting, now in my possession, by Chris. Adams, Esq., Portrait-painter. The profile and face is from a medallion portrait of Mr. George Combe. Mr. Adams is a student of Phrenology and recognising how very much the science can assist artists, the painting of the picture was to him a labour of love. When quite a young man, Mr. Adams came to my Consulting Rooms for a delineation of his character, he was then a stranger to me, in summing up his delineation I advised him to study art and if possible make portrait painting his profession, he has done so and has now attained considerable eminence as an artist and portrait painter. He is a member of the Society of miniature portrait painters, and last year (1905) he had the honour and gratification of getting one of his pictures accepted by the Royal Academy. Students of Phrenology will recognise how much originality there is put into the picture. It is very different to anything of the kind that has yet been published, and its interest increases with the study of it. Being greatly reduced its details may be better seen through a magnifying reading glass. Continuity is shewn by the student at work concentrating his mind upon study. Cautiousness by the label " Caution, with care." Firmness by the man and the donkey. Combativeness by the wrestlers. Vitativeness by the man escaping from peril of his life. Philoprogenitiveness by the old man relating his experiences to a listening child. Mirthfulness by a face depicted as full of fun and merriment. Benevolence by the Good Samaritan

Human Nature by different types of humanity. Causality by a studious person searching the pages of a book. Comparison by a reading-glass in hand comparing. Individuality by the man with a telescope viewing the stars. Acquisitiveness by the boys grabbing at the gingerbread. Conscientiousness by the scales of justice. Time by the hour-glass and scythe. Order by the neat housemaid sweeping, etc., etc. Mr. Adams has put much interesting detail into the picture which will be appreciated by Phrenological students.

OCCUPATIONS AND PROFESSIONS.

FIND YOUR PLACE AND KEEP IT

In this world so great and mighty
There's a place for everyone,
And each one must find his corner
Ere life's battle can be won.
One is born to be a merchant;
One to law with longing turns;
One to art, and one to physics;
One with fire poetic burns;
One is born to grind the corn;
One to sow and reap it.
Every mortal has his place:
Find yours, then, and keep it.

The immense value of Phrenology, its practical utility and the great benefits which it is capable of conferring upon humanity when properly understood and applied, is incalculable. It is useful to both young and old, from

The Wee Babe of Less Than a Year

to the oldest living person. It is useful in giving advice regarding the early training of children; also as to a suitable education and schooling. It is useful in advising young men and young women

About to Start in Life;

in giving advice to business people; and even old people may derive benefit from a phrenological examination. But in no department, perhaps, is it more useful than in advising persons as to the occupations or professions they are best adapted to follow, and in which they could best succeed according to their natural endowments.

Happiness and success in life depend so very much on

Choice of Pursuits

that too much importance cannot be attached to this subject. At the request of numerous clients and friends, I have written and published in the *Popular Phrenologist Journal*, after much careful investigation, a very comprehensive series of articles, demonstrating clearly and definitely the mental and physical qualities necessary to success in over one hundred and fifty of the principal trades, businesses and professions. These articles contain

Valuable Information

and should prove to be immensely helpful to parents, guardians, and young people starting in life in their choice of pursuits. I hope soon to publish them in book form. Every individual who is not an imbecile or an idiot is adapted to occupy some useful place in the world.

The Question is

How are we to know for what each individual is adapted? Can schoolmasters tell us? Can physiologists tell us? Can ministers tell us? Experience teaches us that unless they are acquainted with Phrenology they are quite unequal to the task. The minister studies and encourages the spiritual and moral nature. The physician and physiologist studies the physical constitution in disease and health. The work of the schoolmaster is to educate and bring out the intellectual qualities. Phrenology reveals the

Strength or Weakness

of the mental organs, and a knowledge of Physiology enables us to judge of the strength or weakness of the physical constitution; thus the phrenologist who has a knowledge of Physiology studies and takes into account both

mental and physical conditions interdependent upon each other, which qualifies him to judge correctly of man's natural capacities and his adaptation to pursuits.

Some individuals are

Distinctly Adapted by Nature

for one pursuit, some for another, while others may be equally adapted for many. Some could succeed well in business; others would make good mechanics; others would do better at mental, educational, or professional work—Literature, Medicine, Law, Science, Art, Theology; others are adapted for occupations which may appear less important, though useful and necessary.

The shape of the head, taking into consideration the physical or temperamental conditions, is

A True Index

of the kind of work or pursuit for which an individual is fitted, and in these days, when science is so much to the fore in all matters, the taking up of a profession or calling has no business to be a mere matter of chance. A person's mental and physical developments indicate most positively his adaption to this or the other pursuit. The head of a successful literary person, poet, or artist, is very different in shape to that of a succesful merchant or business man.

Parents and Guardians have

Grave Responsibilities

but they might save themselves a vast amount of trouble, anxiety, and unnecessary expense of training children for professions for which they may be totally unfitted, if they would, by the aid of Phrenology, ascertain their capacities, and educate and train them accordingly.

In the hurry and bustle of everyday life, and the keen competition which is manifested in nearly every business, profession, and calling, when it seems inevitable that the weakest must go to the wall, the questions,

What Shall We Do With Our Boys?

and "What shall we do with our girls?" are of grave importance, and must necessarily cause considerable anxiety to parents mindful of their children's future welfare.

Parents frequently plan and decide on avocations for their children, and contemplate their success without considering whether they possess

The Necessary Abilities

and as a consequence, after the expenditure of much time and money, and possibly the most valuable years of their lives, their training in this direction is proved to be a complete failure, hopes and prospects are blighted, and the experience is discouraging to parents and children alike.

The mistakes made in choosing occupations are many, and oftentimes

Grievously Disappointing

We see frequent instances of young men being educated as ministers who would have done better as doctors, and doctors who would have done better in the legal profession; lawyers who could have been splendid mechanics, engineers, inventors, statesmen, or generals; and mechanics who have innate capacities for other pursuits. As a consequence of lack of knowledge of their own natural endowments, there are thousands of persons who are failures, some of whom have constantly to endure

A Life of Misery

in some uncongenial pursuit, and in addition be taunted with the feeling that others, who appear not to strive as they do, are successful in the pursuits they follow.

The environments of early life have certainly much to do with influencing a child's future, but they are not the primary causes of successes and failures. There are

Differences in Organisation,

differences in kind and degree of intellect and power which are early discernible in children. Thus the future of children may be anticipated. "As the twig is bent, so the tree's inclined." Phrenology enables us to tell the bent of the mind—what it is capable of if cultivated, and what a child may become if trained in the direction of its natural gifts.

Be what nature intends you for and you will succeed; be anything else and you will be a thousand times worse than nothing.—Rev. Sidney Smith.

LOVE, COURTSHIP, AND MARRIAGE.

Marriage is a great subject; it is, indeed, a most serious and important matter—perhaps, nothing more so, for once the connubial contract is entered upon, the vast concerns of life are considerably affected thereby; and yet to remain single is an equally serious matter, for by so doing the individuals concerned may be sacrificing the best prospects which their particular organisation or other personal possessions qualifies them to obtain.

There is nothing so calculated to make or mar the prospects and happiness of men and women as marriage. To be rightly mated brings about a happiness that could never be attained by either parties in

A State of Single Blessedness

as some have chosen to call the life of the celibate. On the other hand, what experiences, what revelations, what tales of secret sufferings thousands of unhappy married women and men could unfold were it not that prudence forbade such disclosures.

In nothing, perhaps, is scientific knowledge, experience, and sound advice more needed than in deciding the following question:—Would it be best for me to marry or remain single? Are my mental and physical constitutions, my health and prospects such as adapt me for entering the marriage state? And if so,

At What age Should I Marry,

and what kind of person would be best suited to me? And, furthermore, these matters decided, with what degree of success may I look forward as the result of the marriage union? Phrenology and physiology throw a light upon these questions which cannot be obtained from any other source.

When I first commenced the practice of Phrenology I made up my mind that I would not touch the love, courtship, and marriage "business," for I had seen what seemed to me much humbug practised under this heading. However, I soon found that Phrenology was capable of being of immense value in aiding and advising individuals in the right selection of matrimonial partners. What fearful

Mistakes are Frequently Made

regarding marriage contracts! At the present time when science has made such rapid strides in almost every direction, there seems to be something radically wrong for men and women still to allow themselves to be led by impulse or blind affection regarding those matters which affect them more seriously than perhaps anything else—the selection of matrimonial partners. Some people think that love comes only of divine inspiration, and that

Marriages are Made in Heaven.

Nothing of the sort; intellect and judgment are required in these matters if they must be properly conducted and good results ensue, as in most other matters. The keen, shrewd business man, who might safely rely upon his especial abilities, judgment, and experiences in conducting his commercial affairs, will also take the precaution of availing himself of every means which would seem likely to add to his business success. He fortifies himself by providing for, and insuring against, this or the other possible loss, frequently testing this or the other condition so as to be sure of its soundness; consulting the best lawyers should occasion require it, and employing

The Most Skilled Experts

when needed in whatever relates to his particular craft. Yet this same practical business man frequently conducts his matrimonial affairs in the most idiotic fashion. This he considers his own private affair, and it does not concern anyone else how he manages it, or what sort of a stupid he makes of himself. In this matter he does not see himself as others see him, and he is likely to take it as an affront, or become highly indignant should any of his friends offer the least suggestion, or in any way interfere either with his mode of procedure or his particular selection. Such

Men Frequently Marry Women

so deplorably unadapted to them, that in a very short time they begin to treat their wives with indifference, neglect, contempt, and possibly abuse.

As regards marriage, men frequently prove themselves the most selfish animals in creation. A very large percentage of the male sex would not marry at all were it not to gratify their selfish propensities. Many live single

lives for entirely selfish motives, and it would be difficult to persuade such that in so doing they may be defeating their own ends and purposes. On the other hand, the natural dispositions of women and the formalities of their training tend to make them

Look Forward to Wedlock

as their special sphere; and there is no doubt that the marriage state in the natural order of things affects women more than men; consequently, they have a right to more "say" in the matter than is usually the case. A man if he is not happily married can spend his evenings at his club, or indulge himself in many other ways with seeming propriety; but the woman must stick to her home and her maternal and domestic duties with such constancy that slavedom would frequently be preferable; but I am glad to see that

Women Are Now Demanding Their Rights

and acquiring for themselves greater means of independence, and it is very right and proper they should.

The tendency on the part of men at the present time is to put off marriage as long as possible, frequently to their disadvantage; nevertheless they do it, marrying only as a matter of convenience, compulsion, or expediency. Women look upon marriage in a much higher and purer light than men, who, seeing this, are apt to think that the great desire and

Aim Of All Women Is To Marry;

but that is not so. There are many worthy individuals—and women figure largely amongst this class—who have sacrificed the happiness they might have obtained in married life, because they had better opportunities of serving their fellows unmarried, and we have much for which to thank these noble-minded individuals.

The Marriage Table.

The Marriage Table is intended to point out the leading qualities and temperamental conditions suitable in a partner for the one whose character is described in Chart, and is especially valuable to those who are at, or approaching a marriageable age. It is a matter of great importance to get all the information possible on so momentous a question. Thousands, probably, who are leading unhappy lives might have enjoyed the highest state of matrimonial bliss had they been guided by better judgment in the choice of a partner for life. There is a science in the mental and physical adaptation of men to women in marriage, and the more nearly it is adhered to in selecting

MATRIMONIAL PARTNERS

the more suitable, and consequently the more happy, the parties concerned will be. The experience and scientific knowledge of the practical examiner can, at a glance, point out those qualities which should harmonise, and those which being weak, should be strongly developed in an opposite partner. In regard to the age at which one should marry, this too, will be found a useful appendage. The colour of eyes, hair, and complexion will be a guide to the temperament or character of the person described. When convenient, it would be advisable to have the head of your intended matrimonial partner examined, and a marked chart or fully written delineation. You could then read, at your leisure, everything concerning *his* or *her* mental and physical organisation. But where it is not convenient to have a personal examination, the Marriage Chart will be found an invaluable and practical guide, as it will give you a description of the person best suited to you as a matrimonial partner.

The Fee for Marking this Table is Two Shillings and Sixpence.

In order to have it marked, it is only requisite to send the book by post or otherwise, and, if possible, a photo of yourself which will be returned.

Address to—

J. MILLOTT SEVERN, F.B.P.S.

The Brighton Phrenological Institution,

68, West Street, Brighton

PRESS OPINIONS OF PROFESSOR SEVERN.

Mr. Severn has just completed a second very successful visit to Oxford, where he has examined over 2,000 of the University Students, Undergraduates and scholars of Christ Church, Balliol, and other Colleges.—Feb., 1894.

"Perhaps no Phrenologist who has visited this town has met with such unqualified success as has Professor Severn. Not only has his visit been generally successful, but he has been well patronised at his rooms in High Street, by the leading gentry, medical, and literary men of this district, who testify to his undoubted ability and scientific knowledge."
Sheffield Weekly Guardian, Jan. 5, 1889.

"Professor J. Millott Severn, of whose marvellous abilities as a Phrenologist the Press speak very highly, is now paying another visit to Bournemouth. That Phrenology is now recognised as a science is almost too well known to be repeated, and those who go to Mr. Severn with sceptical ideas respecting Phrenology, generally come away amazed at his skill, and at what to the uninitiated seems little less than miraculous.
Bournemouth Guardian, August 31 st, 1889.

"Professor Severn is not a pattering lecturer, but a learned scientist."—*Nottingham Evening News*, October 27th, 1888.

"A Phrenologist of really wonderful discernment. Truly this is a wonderful age when a man can read your character so aptly, in fact even better and more exactly than you know it yourself."—*Chat*, Portsmouth, June 29th, 1888.

"Professor Severn ranks high in his profession, and the wide knowledge and the undoubted ability with which he delineates character have been testified to in almost every town he has visited, where he has also been well patronised by all classes of society. Already he has received a large share of patronage from Boltonians."—*Evening News*, Bolton, March 29th, 1889.

"Mr. Severn stands A1 in his profession, and commands confidence. We would advise, especially Young Men about to start in life, to consult the Professor."—*Isle of Wight Times*, July 9th, 1891.

Professor Millott Severn is a splendid diplomatist, whatever rank he may take among the phrenologists. He has enlightened the good folk of Hastings as to the intellectual capacity of some of our respected citizens, in a style which does his own intellect infinite credit, and must cause considerable surprise to some of the more modest subjects of his phrenological expositions. Such transcendent geniuses as those which have been evolved from the inner consciousness of Professor Millott's "bumps," must have been born to hold the world in awe, and not to strut their life away upon so small a stage.

The poetry of earth is never dead,

and Professor Millott, albeit a phrenologist, is a decided poet. Hath not Keats told us,

Beauty in truth, truth beauty—that is all
Ye know on earth, and all ye need to know.

—"*Hastings and St. Leonards News*," *August 9th*, 1889.

During the long period through which my recollection of local affairs extends, I do not remember a single instance in which a tithe of the publicity has been accorded by the press to the discussion of matters phrenological as the coming here of Professor Severn secured. It must be that many are now taking more or less interest in phrenology, who, until Professor Severn's coming here, knew little about the science and cared even less.—*Editor*
"*Hastings and St. Leonards Observer*," *Sept. 7th*, 1889.

I consider Mr. Severn a most able and competent phrenologist; he has devoted many years of hard and patient study to the subject. He has been one of the most conscientiously painstaking pupils of the Institution, and has won his diploma after hard work of several years. In devoting his life to propagating Phrenology, he is undertaking what will not alone benefit himself, but what is of more importance, benefit others.

Yours truly,
STACKPOOL E. O'DELL,
London Phrenological Institution,
8, Ludgate Circus, E.C.

August 6th, 1889.

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